

CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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SEED THOUGHTS.

By A. T. PIERSON,

Author of *Miracles of Missions, Etc.*

GOD REIGNS. (51)

Ps. 99: 1; Isaiah 40: 27; Mal. 3: 14; II Pet. 3: 4.
Froude said to Carlyle, "Don't forget that God is King." The responding reply was, "Yes, but he does nothing." We are reminded of Psalm 99: 1, which should probably read:

Let the people tremble (with fear)
Nevertheless Jehovah reigneth!
The earth may stagger,
But he sitteth firm between the cherubim.

FATHER OR POLICEMAN. (52)

Isaiah 43: 1; Jer. 7: 13; Prov. 1: 24;
John 10: 27.

Dr. Weston says of the first question of the Bible: "Adam, where art thou?" it is not the question of a policeman seeking to apprehend a criminal, but of a father seeking to reclaim a lost child.

ALL MAJESTY ASCRIBE. (53)

Psalms 72: 11; Phil. 2: 10; Rev. 4: 10 and 19: 6.

A pathetic story is told of Queen Victoria that, when the closing festivity of her coronation was Handel's Hallelujah chorus, though instructed by her court ladies that she was to remain seated, when the audience rose, as they always do—it being royalty's prerogative to remain seated—as the strain pealed out, "The Lord God omnipotent reigneth—King of Kings and Lord of Lords"—forgetting her proprieties she rose, folded her hands on her breast, and bowed her crowned head.

BIBLE AND SCIENCE. (54)

John 3: 6; Rom. 5: 12 and 8: 7; I John 2: 16.

There are three positions which, within a quarter century, science has taken about man, which are entirely in accord with Scripture:

1. There is somehow a moral disorder.
2. It is in the man, not in his surroundings.
3. It is hereditary.

But there are three further positions of the Word which agnostic science declines to accept:

1. This moral disorder is due to a fall.
2. Sin is not an act but a moral attitude.
3. It implies guilt and moral ruin.

—Rev. Samuel Chadwick.

STRIPPED OF GARMENTS. (55)

I Thess. 5: 2; Rev. 3: 3 and 16: 15.

How vivid were New Testament pictures to Joseph Rabinowitz who had lived for years in Jewish history and tradition! In Rev. 16: 15 he read: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walketh naked, and they see his shame." "This admonition of the Lord," he said, "affected me very deeply when I first read it, for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours, to see if they were faithfully attending their charge. If he came upon any watchman who had fallen asleep, he quietly drew off his loose garments and bore them away as a witness against him when he should wake. My Lord may come in the second or in the third watch; therefore I must be always ready, lest, coming suddenly, He find me sleeping, and I be stripped of my garments."

ALPHA AND OMEGA. (56)

Zech. 12: 10; Rev. 1: 7.

Rabinowitz also said: "What questioning and controversies the Jews have kept up over Zech. 12: 10: 'They shall look upon Me whom they pierced.' They will not admit that it is Jehovah whom they pierced, hence the dispute about the word 'whom'; but this word is simply the first and last letters of the Hebrew alphabet—Aleph, Tav. Filled with awe and astonishment, I open to Rev. 1: 7, 8, and read these words of Zachariah, as quoted by John: 'Behold, He cometh with clouds; and every eye shall see Him, and they also that pierced Him;' and then heard the glorified Lord saying: . . . 'I am the Alpha and Omega.' Jesus seemed to say: 'Do you doubt who it is whom you pierced? I am the Aleph, Tav—the Alpha and Omega—Jehovah the Almighty.'"

KING OF KINGS. (57)

Dan. 3: 17; Acts 4: 19 and 27: 23; Heb. 11: 27; Rev. 19: 6.

A sense of God begets a sublime courage. When a Russian official said to Dr. Schauffler: "My imperial master, the Czar, will never allow Protestantism to set foot in Turkey," he calmly replied, "My imperial Master, Christ, will never ask the emperor of Russia where He may set His foot or plant His kingdom."

"GOD AND NOT I." (58)

Matt. 11: 29; John 15: 16; Rom. 6: 13; I Cor. 1: 28.

Some years ago, a Christian mechanic wrote an article on his "Three Mottoes:" "I and God," "God and I," "God and not I." They indicated three stages in service. First, when he conceived the work as his own and asked God's help; then when he thought of the work as God's, and himself as a co-worker; but last and best, when he saw God the one Great Worker, and himself only His instrument—a vessel, taken up, fitted for service, and used in God's way and time. It is very restful to feel that we are simply and only tools, perfection of a tool being that it is always ready for the workman and passive in his hand. To learn that it is His yoke we take on us and His burden that we bear, abolishes that care which implies a responsibility we cannot sustain, and an anxiety we can not endure.

GOD'S MONEY. (59)

Luke 16: 13; 20: 24; Rom. 11: 36.

The name "ducat," "duke's coin," a coin struck from a ducal mint. These Italian pieces of money which appeared first in Venice, bore the simple Latin motto: "Sit tibi, Christo, datus tu regis iste ducatus." All money is from God held in trust by disciples, bearing His image and superscription, and therefore to be rendered unto Him as belonging to Him. This makes giving an easy and delightful expression, both of debt and of love, and a joyful form of service.

PROVIDENCE IN SPAIN. (60)

Isaiah 42: 4; Matt. 16: 18 and 28: 18; Luke 21: 18.

In September, 1868, occurred a most memorable revolution in Spain, remarkable for its suddenness, its universality, and its almost bloodless character, it was also unique in its results on religious liberty.

Only a few years before several intelligent Spanish Protestants had been banished for meeting for quiet worship and Bible study in their houses. Two English missionaries, who had been endeavoring to spread a few copies of the gospels or epistles, were watched, and they thought wise to leave the country. In their absence they were condemned to nine years' penal servitude, showing the attitude of Spain with regard to the Scriptures and evangelical doctrine prior to 1868.

In God's providence, at that time, measures were taken to extend Madrid northward. Roads were cut through the Quemadero, or burning place of the Inquisition, exposing to view the long buried remains of its victims.

The sight of bones, singed hair, charred wood, and rusty chains, brought to light and to mind the cruelties of "the Holy Office," and the spectacle was used by Dr. Echequerhay to enforce a powerful protest against religious intolerance, in the Cortes, and led to an almost unanimous vote of liberty of conscience and worship, which was duly proclaimed by the new "provisional government." The banished Spanish Protestants were at liberty to return "with their Bibles under their arms," and the country was open to all kinds of missionary work. The opportunity was speedily improved by the entrance of missionaries from Great Britain, Ireland, the United States, Germany and Switzerland, representing various bodies of evangelical Christians, so that in Madrid, Barcelona, Seville, Cordova and other important cities and towns gospel work was energetically carried on.

OH, REST IN THE LORD. (61)

Chron. 20: 22; Psalms 32: 7 and 42: 8; Acts 16: 25.

When the English steamer *Stella* was wrecked on the Caquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome, but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

NO COMMON TASK. (62)

Mark 6: 3; John 13: 14; Rom. 12: 16 (R. V.); I Cor. 12: 21; Titus 2: 10.

After a portrayal of the shop of Jesus, Rev. G. Campbell Morgan says: "From this glimpse of the life of Christ all work is holy work. No calling which in itself is pure can degrade you or soil you. One day my little six year old boy said to me, 'I know what I

am going to be when I am a man.' I said, 'well, Percy, what are you going to be?' 'I am going to be a chimney sweep.' You smile, but the boy was right and you are wrong. He had not yet learned that any kind of calling could be derogatory to any sort of dignity.

"If you are the Lord's, indwelt by him, there is no 'common task'—strike that out of your vocabulary."

ELEPHANT FEARS A MOUSE. (63)

Prov. 17: 14; Eccl. 10: 1; Luke 16: 10;
James 3: 5.

The elephant, big brute as he is, is afraid of a mouse. Fantastic as it may seem, this great mountain of flesh positively shrinks from a tidbit of a mouse. The winter quarters of a show, where rats and mice thrive, convinces one of this fact. A mouse will make an entire herd noisy with fright, and a rat will put them in a condition of desperate fear. While this may seem odd on the face of it, there is a good and sufficient reason for it. An elephant may defend itself against a lion, tiger or any other natural enemy, but the insignificant size of a mouse baffles his conception of warfare. The mouse is too quick to be crushed under foot or to be caught by his trunk, and can tantalizingly scamper over his rough hide with impunity. Realizing his helplessness against such a diminutive foe, the elephant learns to fear it as he fears no other animal.

THE COWARD'S CASTLE. (64)

Nehemiah 6: 11; Matt. 18: 15.

For many generations the pulpit has been stigmatized as a "coward's castle." The meaning of this phrase is often perverted in quotation. A "coward's castle" is often spoken of as the place in which is a man who dares not speak the truth which he believes. A trimmer, a coward, a weak man, is supposed to occupy this glorious post. The true meaning of the phrase is that no one but a coward will stand up in a pulpit and say things to his congregation which he knows will wound their sensibilities and impugn their honor while they are unable to reply, and the preacher is protected by his cloth from the chastisement due to his offence. By the "coward's castle" is meant the place where a man speaks who is over-bold, and presumes upon his elevation above his hearers to address them in terms which he would not dare use in the street or in their homes.

MAN PROPOSES—GOD DISPOSES. (65)

II Chron. 32: 19-21; Psalms 2: 4; Isaiah 40: 13.

God is the Controller of History. Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from His august throne. But He sent one of His most humble messengers, the crystal snow-

flake from heaven to punish the audacious boaster! Napoleon flung his army into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses. When, in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and that that decisive battle should turn the fate of Europe. It was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God does dispose, and the whole mission history of the century is an illustration of this great fact.

GOD'S USE OF A BLACKSMITH. (66)

Exodus 36: 2; John 4: 36; Acts 18: 3 and
20: 34; I Cor. 3: 6.

God evidently meant John Williams for the great evangelist of the South Seas. But he was educated as an ironmonger and thoroughly mastered his trade, making experiments in metal-working and becoming so proficient that any work requiring extra skill in manufacture was always entrusted to him. At that time he had no thought of his career in the Pacific Seas. When, in 1815, he heard Rev. Matthew Wilks tell of Pomare's conversion, and how Tahitians had become a praying people, the master mechanic felt a secret longing to change his sphere and work, and, in November, 1817, found himself at Eimeo. He then saw that the first requisite for work was a vessel. One had been laid down, three years before, but there was no mechanic competent to complete it. Ironwork was necessary, and that London lad, who had from early life shown a bent for mechanics, and had helped his parents by his seven years' apprenticeship to Mr. Tonkin, the ironmonger, knew just what to do and how to do it. God's workman was now on hand, with exactly the requisite training. The wings of the butterfly had been folded up under the skin of the caterpillar that unconsciously made ready for its new sphere.

INSPIRED CIVIL ENGINEER. (67)

Exodus 36: 2; Isaiah 45: 4-6.

When, in 1864, at a crisis in the Telugu Mission, India, John E. Clough offered to go to the "Lone Star" field, one objection was that he was not educated as a minister, but as a civil engineer, and what did the American Baptist Missionary Union want of a civil engineer in Southern India? Still, he felt a strange destiny calling him. He was born the same year that the mission was, and had been unconsciously preparing for work there, and now the call of God was so loud that he told Dr. Baron Stow that he must find some other way to go, if the Board would not send him. They sent him out, not without misgivings. Thirteen years later it appeared why this very man had been so called of God. In the great famine of 1876-1877, it was his certificate of civil engineer that won for him the appointment to take the contract

for digging the four miles of the unfinished Buckingham Canal, which enabled him to employ thousands of starving natives, and so secure them wages and means to buy food. It was that famine and that civil engineering that brought Mr. Clough into such sympathetic contact with the Telugus, and enabled him, when not at work, to read to them the Bible and teach them the saving Gospel. Out of this came that marvellous revival which stands unique in all Christian history. Who was it that foresaw that a civil engineer could do most efficient work just at that crisis, and nine years before, sent John E. Clough to India?

GOD'S MYSTERIOUS WAYS. (68)

II Sam. 5: 24; I Cor. 3: 9.

When, in 1815, the London Society became affiliated with the Church of England, Rev. Lewis Way was the main mover, a clergyman whose wealth and energy were singularly laid on the altar of Jewish missions. And here, again, we note the beautiful mystery of Providence. The sound of a going in the tops of the mulberry trees was once the Lord's signal to David. And it was the sight of some old oaks that led Mr. Way in his career. In Devonshire Park stood some gigantic trees of great age, and, as he looked admiringly on them, he remembered a curious provision in the will of the late owner, that no axe should hew down those giants "until Israel's return and restoration to the Land of Promise." This wierd condition of a legacy arrested his thought and turned his mind toward the prophecies concerning the Jews. He saw their scriptural future, and God's declared purpose concerning them and he felt the force of the law: "to the Jews first," and he fell at once into the Divine plan and became a co-worker with God.

SELF SURRENDER. (69)

Matt. 13: 44-46; Rom. 14: 17.

Writing to his sister, the late Rev. G. H. C. McGregor says:

"The convention is now over, and tomorrow we go back to the world. To say I have enjoyed it, is to say nothing. To call it heaven may seem hyperbole, but it is perhaps the best and shortest way of speaking of it. The joy is unspeakable and full of glory. I fear I shall never be able to speak of it. I have learned innumerable lessons, principally these—my own sinfulness and shortcoming. I have been searched through and through, and bared and exposed and scorched by God's searching spirit. And then I have learned the unsearchableness of Christ. How Christ is magnified here, you can scarcely have any idea. I have got such a view of the goodness of God today that it made me weep. I was completely broken down, and could not control myself, but had a fit of weeping. And I have learned the absolute necessity of obedience. Given obedience and faith, nothing is impossible. I have committed myself into God's hands, and He has taken me, and life can never be the same again. It must be infinitely brighter than ever."

Couldst thou in vision see

Thyself the man God meant thee to be
Thou never more couldst be
The man thou art, content.

WORLD, FLESH AND DEVIL. (70)

John 17: 15; Rom. 8: 8; I John 2:

15, 16 and 5: 19.

Joseph Parker's translation of the trinity of evil is this:—He says, "The world, the flesh, and the devil translated into present-day dialect, means society, environment, tendency." How many of the ministers and missionaries of Christ are entangled in the society, hemmed in by the environment, swept on by the tendency? How to be delivered many are asking and do not know.

For Thanksgiving Sermons.

By FREDERICK BARTON.

Gratitude is a self-rewarding virtue; it makes those who have it so far happier than those who have it not. It inspires the mind with lively impressions and when it is habitual with an habitual cheerfulness and content of which those who are without it can have no experience or idea.—J. B. Mozley.

Our petitions for favors are likely to greatly out-number our thanks for blessings received. There is an old legend that tells of two angels sent to earth, each with a basket, the one to gather up the prayers of the people, and the other their thanksgiving. When they returned they grieved to find that the first was filled to overflowing, while the other was nearly empty. Our blessings are usually equal to our needs, and far outnumber our misfortunes.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

Surely, God's promises are explicit enough, and reliable enough, that in many cases we could rejoice because of blessings that we have not even yet received. "I met a lady on the street one day," says a minister, "who told me she was praising God in her heart for the conversion of her husband. 'And is he converted?' I asked. 'He is not converted yet,' was the reply, 'but I know God is going to do it, for I am going to do nothing else but ask Him, and I know he will be saved. I am thanking God in advance.' A few days afterward the same lady told me, with shining face, that God had heard her prayer, and that her husband had given his heart to the Saviour."

The sun shines on the earth. A student of science with spectrum analysis will tell you wonders of the sun, the composition of light, its laws, the strange things that are going on upon its surface. But a child just in from the meadows and fields, with hands full of daisies and buttercups and wild strawberries, will show you wonders in her little fists that no philosopher ever gathered in his spectrum or theologian has seen through his smoked glass.

She has been out where the sun manifests himself.

We see things, as God manifests himself, that Paul never saw, and have such evidences of the glory of God as never fell even upon the eye of the apostle. We are in the meadows, two thousand years wide, upon which the light of the glory of God in the face of Jesus Christ has been falling, and in which have been growing every goodly thing, every rare thought, every chaste and tender feeling, every bright and fragrant hope, every luscious fruit.—Ps. 19: 1.

In the sketch of the life of the Colorado millionaire, whom fickle fortune has sent back to the pick and shovel, it is said that on his way to what is now Leadville he passed over the rich gold fields of Cripple Creek; and after settling down in the great silver camp he passed back and forth every day for years over Friar's Hill without suspecting that the "Little Pittsburg" was underneath. But when it was discovered by two men whom he grub staked, it yielded him millions. Perhaps this is an illustration of what we are all doing, walking over and past and away from the best things. We think there is no chance for us when perhaps we are walking right over the best of chances, and life becomes thin and meager when it might be made rich beyond measure.—Isa. 6: 10.

One day the noon mail brought to Rev. A. J. Gordon a letter from a young colored man, whose piety and scholarship had prompted Doctor Gordon to help him pursue his studies. He told the pathetic story of his struggles, of how sparingly he had lived—an inclosed list of his expenditures demonstrated that—and that he had not a cent to pay his debts.

Doctor Gordon went to the telegraph office, and wrote a despatch to the poor student to say that he would be responsible for one-half the amount needed, provided he could raise the other half from Mr. W. But as he could not remember the student's street number, nor the amount of money needed, he went back to his house to find the letter.

On his way he called at a certain place to pay a bill—thirty-seven dollars and fifty cents. He handed his check for the sum to the book-keeper, who, on turning to the account said:

"This bill is paid, sir; you do not owe us anything."

"Who paid it?" asked Doctor Gordon.

"I cannot say; only I know that it was settled several weeks ago," and the book-keeper handed back the check.

Doctor Gordon, surprised to find himself so much better off than he expected, returned home, opened the student's letter, and found that his list of debts came to just thirty-seven dollars and fifty cents. He sent a check for the amount to the poor student.—Isa. 58: 11.

What is false gratitude to God? Gratitude is false when, having received bountiful, undeserved spiritual and material gifts from God, people thank God for them with their tongue, and use them only for their own advantage, not sharing them with their neighbors; when they obtain them and conceal them in their

treasuries, chests, libraries; thus depriving many of their brethren of spiritual enlightenment; or of food, drink, clothing, dwelling . . . Such gratitude is false and impious. It means thanking God with the tongue, and meanwhile showing extreme ingratitude in deed.—John Sergieff.

Ask and receive—'tis sweetly said;

Yet what to plead for I know not;

For wish is worsted, hope o'ersped,

And aye to thanks returns my thought.

If I would pray,

I've nought to say

But this, that God may be God still,

For him to live

Is still to give,

And sweeter than my wish his will.

—David A. Wasson.

The heav'ns are not too high,

His praise may hither flie;

The earth is not too low,

His praises there may grow.

The church with psalms must shout

No door can keep them out;

But above all the heart

Must bear the longest part.

Let all the world in ev'ry corner sing

My God and King!

—George Herbert.

A stranger, stopping for a moment to pay his respects to an aged clergyman in his garden, was handed as he came away a scarlet flower, with this word: "See this salvia; how kind it is for the Creator to give us flowers of such rich color at this stern season of the year." Here is a Thanksgiving thought for us all. Our God is good in nature and providence—the sudden verdure in the desert, the tinted flowers of late autumn or early spring, the tufts of golden fleece floating over a dark sky all show his goodness. So, amid the severest troubles of life, there often come from unexpected sources some word, some incident, some turn of affairs yielding comfort and strength. This is not a happening—it is God's plan. "Unto the upright there ariseth light in the darkness."

It is said that once, when Sir Michael Costa was having a rehearsal, with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, one man who played the piccolo far away up in some corner, said within himself, "In all this din it matters not what I do;" and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud, "Where is the piccolo!" The quick ear missed it, and all was spoiled because it failed to take its part. O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the great music of his universe is made richer and sweeter because thou givest him thanks. "Bless the Lord, O my soul!"—Mark Guy Pearse.—Luke 12: 6.

FRESH ILLUSTRATIONS FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D. D.

Author of "Fresh Bait for Fishers of Men" "Anecdotes and Morals" etc.

THE SMILE CURE.

(71)

Psalms 37:1-3; Prov. 17:22; Matt. 6:25; Acts 27:35, 36.

A well-known doctor of a western city who has made a specialty of nervous diseases has found a new remedy for the "blues." As no drugs are administered, he has felt safe in experimenting with at least half a hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this:

"If you keep the corners of your mouth turned up you can't feel blue." The directions for taking are: "Smile—keep on smiling—don't stop smiling." It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down and note the effect, and you will be willing to declare there's something in it.

The doctor treats his nervous patients to medicine when necessary, but, when the case is one of pure melancholy without bodily-ill, he simply recommends the smile cure.

The doctor declares that if persons will only draw down the corners of their mouths and use sufficient will power they can actually shed tears. On the other hand, if they will persistently keep the corners of the mouth turned up, pleasant thoughts will chase away the gloomy forebodings.

Whatever wisdom or folly there may be in this philosophy, all human experience and observation bears witness to the fact that if a man or a woman will with earnest determination look on the bright side of their work, and if things are bad, make the best of it, they can often bring victory out of what threatened only defeat. I am sure; it is better to take the "smile cure" than the frown cure or the whine remedy.

THE COMMON TRAGEDY.

(72)

Matt. 7:27; Luke 15:3; James 1:15.

On one of the registration days during the recent municipal campaign in New York city, a well-dressed man fifty-five years old, went into the registration booth, filled out the blank that was given him, carefully, and then took from his pocket a revolver and shot himself through the head. Why, do you ask? Suppose I should say, because he had been reading his Bible too much, or attending church regularly, or that he had formed the habit of drinking tea and coffee, or that he had become very much interested in anything that the world knows is wholesome and good, you would be astonished and full of wonder. But when I reply he had for several weeks been drinking heavily of intoxicating liquors, and was on the verge of delirium tremens, you turn away with a sigh of indifference, because it is such a common thing for that to happen.

HAVE YOU GOT YOUR SWITCH-KEY?

(73)

Mr. A. J. Cassatt, president of the Pennsylvania Railway, was making a quiet tour over one of the branches of the system recently, and wandered into an out-of-the-way switch-yard, where something one of the yard men was doing did not meet with his approbation. He made some suggestion to the man, who asked:

"Who are you that's trying to teach me my business?"

"I am an officer of the road," replied Mr. Cassatt.

"Let's see your switchkey, then," said the man, suspiciously.

Mr. Cassatt pulled from his hip pocket his key ring, to which was attached the switch key, which no railroad man in service is ever without. It was sufficient proof for the switchman, who then did as he was told.

This story suggests a great spiritual lesson. If you are going to have any real leadership in dealing with the souls of men, they must see in your conversation, in the tone of your character, in the spirit of your life that you possess the "switch-key" of the Holy Spirit.

THE SOUL'S ANCHORS.

(74)

Acts 27:29; 1 Cor. 13:13; Heb. 6:19.

Mrs. Helen E. Brown sings a very helpful song in comment on that oft repeated description which Paul gives of the anchors that were thrown out of the ship to hold it in the darkness while they waited for the day. Mrs. Brown's song spiritualizes the incident very clearly.

The night is dark, but God, my God
Is here, and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor Patience out,
And wish—but wait for day.

Fierce drives the storm, but wind and waves
Within His hand are held,
And trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp,
I'll trust Him, though He slay;
So, letting go the anchor Faith,
I'll wish—but wait for day.

Still seem the moments dreary, long?
 I rest upon the Lord;
 I muse on His "eternal years"
 And feast upon His word;
 His promises, so rich and great,
 Are my support and stay;
 I'll drop the anchor Hope ahead,
 And wish—but wait for day.

O Wisdom infinite, O light
 And love supreme, divine;
 How can I feel one fluttering doubt,
 In hands so dear as thine.
 I'll lean on Thee, my best Beloved,
 My heart on Thy heart lay;
 And casting out the anchor Love,
 I'll wish—and wait for day.

THE PLUMB-LINE IN CHARACTER.

(75)

Isaiah 28: 17; Amos 7: 7.

Dr. Geo. H. Hepworth, in one of his recent New York Herald Sermons, commenting on the text: "And behold, the Lord stood upon a wall, made by a plumb-line with a plumb-line in his hand," says some very strong illuminating things. He declares that to live comfortably, and with as few regrets as possible, we need to buy a plumb-line at as early a stage as may be, and to use it in our daily lives. No builder of a house would be without it; neither a builder of character. The constant application of the plumb-line reveals the security or insecurity of our work. A piece of lead and a string will serve the purpose of the mason, and a conscience the purpose of the soul. It is a mistake to lay bricks except under the dictation of this plumb-line, because evil consequences are sure to follow and our bad work will cost us dear in the end. It is a worse folly for a man to live his own life in his own narrow way when God has told him that he must live it in the right way or be buried under a heap of remorse. The plumb-line is the autocrat in every star that floats in space as well as on the earth. Do your task with it in your hand, you will get on; lay it aside and let your task look out for itself, you will end badly as sure as logic is logic.

The straightforward man is the only ideal man. There is no success outside of clean handed honesty. Every dollar which has not the stamp of manly honor is a curse. It is a great privilege to have money, but it must be good money.

THE STEADY GROWTH OF GOODNESS.

(76)

Isaiah 55: 10, 11; Matt. 13: 31-33; Rev. 6: 2.

A recent writer uses rather a novel and striking illustration of the way we are likely to be deceived, and think the evil in the community much more abundant and powerful than it really is. He says the devil blows his trumpet like a megaphone, shouting aloud his power, while the good in the world is modest because she is good. It cannot shout through all the earth that it is, "Better than this poor publican," but there is virtue enough among men to make the earth a fitting visiting-spot for the angels of heaven. And virtue grows year by year, slowly, it may be, but still it grows. Not like the mushroom, which springs forth in a night and is gone by noon, but like the sturdy oak which grows stronger through the century.

PRESIDENT MCKINLEY'S FAVORITE HYMN.

(77)

Gen. 28: 12; Matt. 26: 30; Acts 16: 25; Eph. 5: 19; Col. 3: 16.

The secular papers have printed more about hymns in the last few months than in a score of years before, all because of President McKinley's dying words. Mrs. Adams' great hymn, "Nearer, My God, to Thee," has been sung over and over again everywhere throughout the civilized world. Many beautiful incidents come to the front telling of the good cheer and comfort it has brought to those in sorrow and perplexity. The distinguished Southern Bishop, Marvin, relates that during the Civil War, he was once traveling in a wild region in Arkansas. He had been driven from home by the Union troops, and was greatly depressed. But as he drew near a dilapidated log cabin, he heard some one singing, "Nearer, my God, to Thee." He got down from his horse and entered the house. There he found an old widow woman singing in the midst of such poverty as he had never before seen. His fears and despondency vanished, and he went on his way, happy and trustful because of the faith which he had beheld and the hymn which he had heard.

THE BECKONING ANGELS.

(78)

Gen. 28: 12; John 1: 51; Acts 7: 56.

After the battle of Fort Donelson, as the hospital corps went over the field searching for the wounded, they discovered a little drummer boy, one of the many lads who ought to have been at home with their mothers, but who, in those awful days of carnage, found their way in scores and hundreds to the front. He had been fearfully wounded, one arm having been entirely carried away by a cannon ball. The brave boy died before they could carry him off the field, but he kept up a cheerful heart and comforted himself by singing Mrs. Adams' precious hymn. Up from the blood-stained battle field, and through the murky clouds of powder-smoke, rang the half-childish voice, as he sang,—

"There let the way appear
 Steps unto Heaven;
 All that thou sendest me
 In mercy given;

Angels to beckon me
 Nearer, my God, to Thee,
 Nearer to Thee!"

This hymn is always sung by caravans of pilgrims from Christian lands when, in making the tour of Palestine, they camp at Bethel. It is surely a sweet immortality for this Christian woman that her song should thus linger about the Holy Land, the stories of which were so dear to her, and continue to interpret the worshipful thoughts of Christian travelers long after she has ceased to sing on earth.

"LEAD KINDLY LIGHT."

(79)

John 8: 12.

Cardinal Newman's beautiful hymn, "Lead Kindly Light," which has shared with "Nearer, My God, to Thee," the loving popularity of the public in connection with the last honors paid to President McKinley, was the outcome of a long and painful mental and spiritual struggle. It is surely remarkable that a man who wrote so many books, and who filled so large a place in the intellectual and religious life of more than two generations, should be remembered more by one hymn of three stanzas than on account of all else whatsoever. The struggle through which he passed prior to entering into the restfulness suggested by this hymn is described by some other verses, written but a little earlier:

"Time was I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

"So when my Saviour calls, I rise,
And calmly do my best;
Leaving to Him, with silent eyes,
Of hope and fear the rest.

"But now I cast that finer sense
And sorer shame aside;
Such dread of sin was insolence,
Such aim at Heaven was pride.

"I step, I mount, where he has led;
Men count my haltings o'er;—
I know them; yet, though self I dread,
I love his precept more."

In June, 1833, Dr. Newman was sailing on the Mediterranean in an orange boat, coming home from Sicily, where he had long been ill with malarial fever. He says of the voyage that he was writing verses nearly the entire time of the trip. On the sixteenth of June, the slow sailing boat, with its fragrant freight, was lying in the Straits of Bonifacio, between Corsica and Sardinia. They had been becalmed for a week; and if anyone has ever been becalmed at sea, when anxious to get home, he will understand the great demand for patience which is made by such an experience. "Aching," to be at home, as he expressed it, having made up his mind as to his future, and yet unable to see the outcome, the great preacher-poet penned the verses of this immortal hymn.

If one will re-read the hymn, keeping in mind the becalmed ship, so like the author's becalmed mind, after a long struggle, pausing before a tempestuous voyage, it is full of meaning not discovered before.

THE SPIRITUAL FELLOWSHIP OF GREAT HYMNS.

(80)

Acts 4: 23, 24; Rev. 5: 9-14.

An artist standing on a lofty elevation above the Bay of Naples at high noon, exclaimed to his friend, "See! the very shadows are white here at this hour!" It is an elevation, and an atmosphere like that into which the great religious hymns lift the devout soul. William McKinley was an active and earnest Methodist, but the great hymns that were his soul's comfort, which delighted him in life, and soothed and cheered him in the solemn hour of transition from earth to immortality, were the product of the brain and heart of a Roman Catholic and a Unitarian. But in the atmosphere where such hymns are born, there is neither Catholic nor Protestant; there is neither Orthodox nor Liberal; there is only the devout and reverent Christian soul. The story of these immortal hymns is interesting apart from their relation to the comfort they gave the great President in his supreme emergency.

WHAT DO WE ATTRACT?

(81)

Mark 12: 37; John 12: 32 and 20: 21; Acts 4: 23.

A scientific man of unquestionable authority, who has been making a geological investigation for the government of the Island of Haiti, says that as he was engaged in a microscopic investigation of the gold-bearing river sands, he observed that the thirteen-year-old daughter of his companion had only to lay the flat of her hand on the sands and particles of gold-dust would adhere to it. Every time she repeated the action her palm was almost covered with the gold dust that continued to cling to it. Whenever she grasped a handful of sand, she would shake her hand; the sand would fall to the ground, but the flakes of gold would remain clinging to the hand. No other person in the company had that peculiar ability. This remarkable fact convinced the scientist that there is in nature a power whose influence in attracting gold is similar to that which magnetism exerts on iron, and this little girl possessed that power. There is a great spiritual power like that. Jesus possessed it supremely. Whoever he talked with, whether it was a beggar, a swindler, a demoniac, or a harlot, he brought out of them at once that which was true gold in their character. That which was bad in them fell away, but the good clung to Christ. We want that same divine spirit in us as Christians to be the greatest possible blessing to the world. Then we shall be able to help them with it as he did.

THE SECOND PLACE.

(82)

John 3: 29.

Susan Marr Spalding sings a very pretty song entitled, "The Second Place," which brings out its own strong lesson with unique power.

Unto my loved ones have I given all,—
The tireless service of my willing hands,
The strength of swift feet running to their call,
Each pulse of this fond heart whose love commands
The busy brain unto their use,—each grace,
Each gift, the flower and fruit of life. To me
They give, with gracious hearts and tenderly,
The second place.

Such joy as my glad service may dispense,
They spend to make some brighter life more blest;
The grief that comes despite my frail defence,
They seek to soothe upon a dearer breast.
Love veils his deepest glories from my face:
I dimly dream how fair the light may be
Beyond the shade where I hold, longingly,
The second place.

And yet 'tis sweet to know that, though I make
No soul's supremest bliss, no life shall lie
Ruined and desolated for my sake,
Nor any heart be broken when I die.
And sweet it is to see my little space
Grow wider hour by hour; and gratefully
I thank the tender fate that granteth me
The second place.

CHANNELS FOR THE WATER OF LIFE.

(83)

John 4: 14 and 7: 37-39.

On the Coast of Arabia, where there is almost no rain-fall, the natives find water in springs that burst forth at the bottom of the sea. Some places divers have to go down with goat-skin bottles under their arms, but other springs are so strong that when hollow bamboo poles are pushed down into them the water rises through the tubes, delivering the fresh water directly into vessels that are held by men and women who are sitting in the boats that brought them from the land. In this rushing life of toil, with its salt sea of business and struggle, we need to give ourselves often to secret prayer, which is God's most perfect channel through which the water of Life, sweet and pure, may come to our thirsty souls.

A GREAT WELL.

(84)

Isaiah 12: 3 and 35: 6.

On Bahrein Island, twenty miles off the Coast of Arabia in the Persian Gulf, there is to be found what is perhaps the largest well in the world. This well, called the Adari, is the great sight of the Bahrein Island, being a deep basin of water, twenty-two by forty yards in size, and beautifully clear and full of prismatic colors. There has been a great deal of discussion as to the source of the water which constantly fills this great well which serves to make fruitful many miles of desert, and cover them with date palms. It is now believed that the water comes from the far-off slopes of the Persian mountains, where the rainfall sinks into the earth and runs under the sea, and comes up under this little island. So wonderfully God has fitted the world for His children. But the God who took so much trouble to prepare for the well of Adari has not failed in preparing wells of salvation from which every thirsting soul may have in abundance the Water of Life.

COLOR BLINDNESS.

(85)

Ps. 119: 18; Matt. 6: 23; John 12: 35.

One of the interesting and severe tests which a candidate for a naval career has to meet on his entrance to the Naval Academy at Annapolis is his power to detect colors.

On a table there is a tumbled-up and confused mass of worsteds, probably waste from a worsted mill—odds and ends of every conceivable color and shade. At one side there are several full skeins of yarn, one for each of the principal colors—red, blue, green, yellow, and so on. The examining doctor picks up one of the latter, we'll say, for instance, the red one, and asks, "What color is that?" You say "Red."

Then he points to the big pile and tells you to pick out such pieces as appear to you to be of the same color as the large skein. You go ahead and select the reds of various shades.

"All right," interrupts the doctor. "Now, what is this?" at the same time handing you another of the skeins.

"Green," you answer.

"Well, pick some out of the pile like it."

You place at one side several of the small pieces which look green to you and the

doctor, pointing at your selections, says: "Now, do all these seem to you to be of the same color?" You answer in the affirmative, and your next experience is to get an envelope containing a small slip of paper, with instructions to report at the commandant's office. There the envelope is opened, and you are told that you have been rejected, because you are partially color blind.

It is, of course, very important, that an officer of the navy should not be color blind. A defective eyesight like that might cause him the loss of his ship through a failure to read signals correctly. But there is a moral color blindness which is far more serious in its results. It is this that Jesus was speaking about which he said: "If the light that is in thee be darkness how great is that darkness!"

REASONS FOR THANKSGIVING.

(86)

Rom. 8: 28; Phil. 4: 6.

William Kitching has recently written a little song of praise which will give any Christian abundant suggestion as an encouragement to gratitude on Thanksgiving Day:

O Lord! around thy glorious throne	We praise Thee for the hope divine,
We bow the knee,	The assurance blest,
To sing thy saving power alone,	That cheers us, e'en tho' foes combine
And worship Thee!	To mar our rest.
We praise Thee for thy pardoning love,	We praise Thee for the joys unseen
The grace divine,	We yet shall know,
That did our grievous bonds remove,	When clouds no more shall intervene,
And made us thine!	Or storm-winds blow.
We praise Thee for the bliss supreme	Accept our worship, gracious Lord,
Thy people share;	Thy grace outpour
The sunshine gladdening with its beam	On hearts that wait with one accord,
Thy House of Prayer,	And Thee adore.

Our spirits wilt Thou richly bless,
Who life hast given;
Our only source of righteousness,
Our hope of heaven.

EVERY-DAY LOVE.

(87)

Matt. 10: 42; Eph. 5: 2.

A writer in the Congregationalist tells of a group of little girls who were telling of the love each felt for her mother; and, as the testimony went on, the strength of the statements grew. Finally, one said positively, "I love my mother so much I would die for her." The impressiveness of this declaration subdued the circle. The climax had been reached. A wholesome turn was given the situation by the quiet observation of a lady sitting near, "It seems very strange to me that a little girl who loves her mother enough to die for her, doesn't love her enough to wash the dishes for her." We who are older and know better require just such homely reminders to bring us back from our theories to our conditions. The love that is to "the level of every day's most common needs" is the only genuine kind.

AN IMPERIAL JEWEL.

(88)

Mal. 3: 17.

A gentleman from Australia has now on exhibition in London, a great opal which is about two inches long, one and one-half inches in depth, and weighs two hundred and fifty carats. It was discovered about two years ago in Western Queensland. It is one of the largest opals ever seen, and displays most brilliantly all the colors of the rainbow. The owner desires to present it to King Edward of England in honor of Federated Australia, and it will no doubt, be a greatly appreciated gift. What a suggestive illustration of God's appreciation of the love and devotion of human hearts when he says of them, "They shall be mine when I make up my jewels."

THE BEGINNING OF A GENTLEMAN.

(89)

Gal. 6: 2.

Some boys were playing ball the other day in a shady street. Among their number was a little fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance. The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his way, nor how much it would hinder the progress of such an active sport. "Why, Jimmie," said one, "you cannot run, you know." "Oh, hush!" said another, the tallest in the party. "Never mind, I will run for him," and he took his place by Jimmie's side, preparing to act. "If you were lame like him," he said to the other boys, "you would not want to be told of it all the time." There was the beginning of a true gentleman.

AN INDIAN PHILOSOPHER.

(90)

Rev. W. H. Pierce, writing in the *Christian Endeavor World*, tells a good story which illustrates how keenly the Christian Indians discerned the spurious from the genuine in religion:

A Klondike traveler came to the mission house with his toes very badly frozen, but, to the astonishment of the missionary, he refused to have anything done for them. Although his feet began to swell, and the pain became excruciating, he resolutely declined to accept treatment, on the plea that he was a Christian Scientist. Several of the Indians came in and had some conversation with the man, who did his best to explain his creed. It was evident that his learned disquisition had little effect upon their unsophisticated minds, for a young chief tapped the scientist on the brow as he said, "Stranger, there is something wrong with your head, your brain is crooked;" and then significantly added, "Tell the missionary what size box you want, and we will bring it over for you." When the young man saw death staring him in the face, he relinquished his Christian Science foolishness and allowed Mr. Pierce to treat his toes.

CHASTISED CHILDREN.

(91)

Heb. 12: 9, 10.

A wise father found it necessary recently to punish his little daughter. Later in the day the little girl who had been greatly offended at first, came to where he was and climbing into his lap, threw her arms around his neck, and said: "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, papa." We ought to keep that child-like wisdom throughout all our maturer years. If God chastises us, it is because he loves us as children, and in all his dealings with us, is ever trying to make us good.

A RELIGIOUS EXPERIENCE.

(92)

I John 4: 7.

Hezekiah Butterworth, in writing about the Christian faith of Abraham Lincoln, tells this story:

"One day Mr. Lincoln met an army nurse, a woman of true Christian character. 'I have a question to ask you,' he said in effect. 'What is a religious experience?'"

"It was the most important question that one can ask in the world.

"The woman answered: 'It is to feel one's need of divine help and to cast oneself on God in perfect trust and know His presence,' or words to that effect.

"Then I have it,' he answered. 'I have it, and I intend to make a public profession of it.'

"About the same time, or later, he said to Harriet Beecher Stowe: 'When I entered the White House I was not a Christian. Now I am a Christian.'

"In this period of divine trust he made a vow to God to free the slaves by a proclamation.

"At a cabinet meeting he said: 'The time has come to issue a proclamation of emancipation; the people are ready for it, and I promised God on my knees I would do it.'

GIVE YOURSELF.

(93)

Matt. 16: 25.

Someone has recently retold the beautiful fable of Poussa, the Chinese potter. We are told that he was required to produce a work for the emperor. He summoned to his aid all his genius and taste and skill; executed one after another task in porcelain, each a masterpiece, yet none worthy to be presented to his sovereign. His last work was in the oven for the finishing process. But in despair of ever being able to produce anything of sufficient merit to adorn the imperial table, he threw himself into the furnace, and lo! there came out the most beautiful and perfect porcelain ever known. To be sure, this is only a fable, but it represents to us a faint picture of Christ giving Himself for the world. Despairing of ever saving men in any other way, Jesus laid down His life a ransom for all. He beautifully illustrated His own words, "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." Self-denial like this inspires a world with love for Jesus Christ. With such a Saviour, we cannot wonder that the words are being fulfilled, "Behold the world is gone after Him."

A KING IN AN ALLEY.

(94)

Gal. 4: 6.

What we are is infinitely more important than where we are. Many people are fretting about their narrow sphere when they would help their fortunes more rapidly if they would give their attention to living so nobly that they would be worthy of any sphere. Whether your life is broad or narrow depends on the character of your manhood, and not on the particular round of your daily employment. When King Charles sent Rare Old Ben Johnson, a belated, and far from generous gratuity, the poet returned the money. "The King sends me this," he said, "because he thinks I live in an alley. Tell him his soul lives in an alley!" If you have a slum soul, not even a royal palace can make a king of you; while, if your soul is filled with lofty spirit, though you dwell in an alley, you will still be a king.

HOMILETIC DEPARTMENT.

Conducted by REV. JAMES M. GRAY, D. D.

Author of "Synthetic Bible Studies."

I.

SERMONIC HINTS FOR THANKSGIVING TIME.

History of Thanksgiving Day.—Some of my readers may not be uninterested in the following facts bearing on the early American observance of Thanksgiving, taken from the Magazine of American History. In it we are told that "the earliest Thanksgiving service was held by the Church of England men, the Popham colonists, who, August 9, 1607 (O. S.), landed upon Monhegan, near the Kennebec, and under the shadow of a high cross listened to a sermon by Chaplain Seymour, 'giving good thanks for our happy meetings and safe arrival into the country.'"

Next we pass to Plymouth, where, in 1621, the autumn after the arrival, a notable Thanksgiving was held. The brief accounts present a joyous picture. As we learn from Winslow, the harvest being gathered, the governor "sent four men out fowling, that so we might, after a special manner, rejoice together." In 1622 there is no mention of Thanksgiving, but in 1623 a day was kept, not, however, in the autumn, as a harvest festival, but in July, upon the arrival of some provisions. After this nothing more is heard of Thanksgiving at Plymouth for nearly half a century. Distinct religious societies, however, may have kept occasional Thanksgiving, as the people at Barnstable observed Thanksgiving on December 22, 1636, and December 11, 1639.

In the Massachusetts colony the first Thanksgiving was held at Boston, July 8, 1630, it being a special occasion, having no reference to harvests. In 1637 there was a thanksgiving for victory over the Pequots, and in 1638 for the arrival of ships and for the harvest. The Thanksgiving days from 1634 to 1684 numbered about twenty-one, or less than one in every two years.

From this period until the Revolution a Thanksgiving of some kind occurred nearly every other year, and even twice in the same year, as in 1742. Some of these days were appointed by the royal governors, while again they were ordered by the king or queen or by the home Board of Trade. After the close of the Revolution a tendency to make Thanksgiving Day a regular institution in New York was at once apparent, and Governor John Jay, in 1795, issued a proclamation for the 11th of November.

At an early period, also, the mayors of New York were accustomed to appoint a day of Thanksgiving, in accordance with the recommendations of the council, and that of December 16, 1799, appears to have been the first so ordered. Yet the observance of the day until Governor Clinton's time was more or less broken. The festival was kept, however, by Episcopalians, according to the provisions of the Prayer Book, other religious bodies at the same time following their own preferences.

At the east end of Long Island there was no little murmuring because the day did not coincide with the local custom. It appears the people of East and South Hampton observed Thanksgiving on the Thursday after the cattle were driven home from the common pastures at Montauk Point, the day of the return of the cattle being fixed annually, with due solemnity, at the town meeting. Hence there was a collision, and the herdsmen were divided, striving as the herdsmen of Abram's cattle strove with those of Lot. Here was the beginning of the movement which led to the first Presidential proclamation nationalizing Thanksgiving Day.

* * *

Neglect of Thanksgiving Day.—The following from the consecrated pen of Theodore L. Cuyler, D. D., may prove both a rebuke and a stimulus to some who read it. It will furnish also more than one suggestion for a Thanksgiving sermon, and indeed the whole paragraph might be profitably quoted in a sermon in consideration of its source:

It is a lamentable fact that of late the Thanksgiving day has been losing somewhat of its ancient authority and its religious character. Its sacred unction is departing; it is suffering a desecration very similar to the growing desecration of God's holy Sabbath. Some people do not observe the Thanksgiving day at all. Multitudes make it only a holiday for boisterous frolics and jovial convivialities. It has been a grievous scandal that a day set apart for honoring God has been dishonored by contending college clubs, who have gathered vast crowds to witness foot ball games, with attendant betting and gambling, and too often a carnival of drunkenness. All college authorities should sternly forbid such disgraceful desecrations of the day. There are many innocent and wholesome recreations that the overworked classes may indulge in that leave no "redness of eyes" or remorse of conscience.

The serious blow that has been dealt to Thanksgiving day by too many good people has been the neglect to "assemble themselves in houses of worship, and render thanks to Almighty God" for a year of mercies and unnumbered blessings. Except when some unusual topic is announced by some eloquent pulpiteer, the congregations are slender, and the service too often is perfunctory and lifeless. Ministers frequently fail to give a right direction to the service. One man devotes the day to a political harangue; another one relieves himself of some pent-up thoughts on some secular topic that he would be afraid to drag into his pulpit on the Sabbath; another one shuts up his church and takes a holiday. Unless Christ's ministers honor the day as it ought to be, it will soon fall into general dishonor and contempt.

Why should any pastor fail to find congenial themes to kindle his own soul, and to

attract, and arouse, and edify his congregation? Surely on one day in three hundred and sixty-five he should be able to attune his heart to the melodies of praise. Let him open his Psalter and note how many hundreds of its verses have the same jubilant refrain: "Praise ye the Lord;" "It is a good thing to give thanks unto the Lord;" "Forget not all His benefits;" "Whoso offereth the sacrifice of thanksgiving, glorifieth Me." Let him recall the many incidents of the past twelve-month that demand heartfelt gratitude. We do not praise God enough, either in the sanctuary or in our own homes. The apostle's injunction is, "in everything give thanks!" That is the true pitch for a rousing, warming, soul-lifting sermon to all sorts and conditions of people. Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecrations of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with a strong and full chorus of happy voices?

* * *

Psalms of Thanksgiving.—Attention is called specifically to Dr. Cuyler's suggestion above concerning Thanksgiving psalms. Why not let your Thanksgiving sermon this year be an exposition of one of the many psalms of this character? There are some for national blessings like No. 65, and some for individual blessings like No. 103. Psalm 116 furnishes a good illustration of the last named, and I venture to suggest a simple treatment of it. It may be divided into three parts:

Love, verses 1-6.

Rest, verses 7-8.

Gratitude, verses 9-19.

Let us consider it in the form of a dialogue:

Part I. Love. Why do you love the Lord?

The answer is given in verses 1, 2.

Was your case serious? See answer in verse 3.

What did you do? Verse 4, first part.

What did you say? Verse 4, last part.

What did God do? Verses 5, 6.

Part II. Rest. Why should your soul rest? See verse 7.

In what way did God deal bountifully? Verse 8. Deliverance from sin, sorrow and temptation.

Part III. Gratitude. What will you do to show your gratitude?

"I will walk"—Newness of life.

"I will speak"—Testimony.

"I will take"—Faith.

"I will pay"—Praise.

"I will call"—Trust.

* * *

The Duty of Thanksgiving.—"In everything give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5:18. We have here a command and a reason assigned for it.

1. The Command.—"In everything give thanks." We might speak of the fact that it

is not natural for sinful man to give thanks (Romans 1:18-23, especially verse 21.) Many Christians also fail to give thanks for everything—cloud as well as sunshine.

2. The Reason.—"This is the will of God in Christ Jesus concerning you." The words apply primarily to the thanksgiving, i. e., it is God's will that we should be thankful; but they may also apply by accommodation to the things themselves that come into our lives, whether bitter or sweet. These experiences are the will of God concerning us (Romans 8:28.) Note the individual application "concerning you." Make the teaching as personal as possible. Finally, note the qualifying particular, "In Christ Jesus." We can only be certain that Romans 8:28 applies to us if we are in Him, hence the ground and inspiration of thanksgiving for all things is that of redemption.

* * *

Christian Giving. It will readily occur to many that Thanksgiving time is propitious for presenting the subject of Christian giving in a general way. Denominational literature is so prolific in this regard that few, if any, suggestions here are needed. Nehemiah 8:9-12, however, would furnish a very appropriate text for a sermon on the subject. It will be noticed that the people found a motive as well as a disposition to be thankful and generous when they understood the Scriptures. What a reason on the part of ministers for more expository preaching!

2. Corinthians 8, 9, Paul's appeal for the collection, would furnish ample material for an expository discourse on Christian giving. He pleads:

1. The example of the Macedonian Churches.

2. The principle of Christian symmetry.

3. The love of Jesus.

4. The test of their sincerity.

5. The fairness and equity of the distribution.

6. The boasting on their behalf (their own honor.)

7. The reward of giving.

II.

HOMILETIC SUGGESTIONS IN EXODUS.

The Bored Ear, or the Service of Love.—"His master shall bore his ear through with an awl; and he shall serve him forever." 21:6. This text needs to be treated in close connection with the context, which latter brings out the distinction between the six years' service and the seventh. The former was by constraint, cheerful and ready enough, but limited; the latter was free, not of force but of love. It was a deliberate, definite, irrevocable act, as signified by the awl and the door-post.

The Christian is called to the seventh-year service. There are those who obey in many things but hold back some; but this is the obedience of constraint.

The Christian should enter upon this life of obedience by a definite act, the yielding of the will to God, corresponding to the awl and the door-post.

The result of this obedience is that it settles the question of temptation, since it becomes the business of our accepted Master (Christ) to keep us when our ears are bored.

Rev. C. H. McGregor has a published sermon on this text in one of his books which would be very helpful.

The Tabernacle and the Priesthood, Chapter xxv-xxx, are subjects which afford the richest material for spiritual preaching. "C. H. M.'s Notes" is a very helpful work to read upon this portion of Exodus; also Soltan on "The Tabernacle and Priesthood;" Moorhead's "Mosaic Institutions," and Needham's "Shadow and Substance." These are all small, simple, and comparatively inexpensive books.

"Pulpit Power and Eloquence, or the 100 best sermons of the 19th century," with an introduction by A. T. Pierson, combines the largest and choicest collection of sermons ever put into one volume. That it is the most choice collection may be understood from the fact that the selection was not made by one man, as has been the case with previous collections, but is the result of the judgment of 18 such men as Pres. Barrows of Oberlin, Pres. Bashford of Ohio Wesleyan, F. W. Gunsaulus, Bishop Mills, and F. B. Meyer and H. C. G. Moule of England. An examination of the contents shows a number of sermons that are classics, and practically all the preachers of national reputation of the past century seem to be included. About one-third are from living divines. The book contains over 700 pages, is $6\frac{1}{2} \times 9\frac{1}{2}$ inches, and the price, \$3.50, is reasonable considering the amount of matter contained. F. M. Barton, Publisher, 617-625 Rose Building, Cleveland, Ohio. See page 113.

Suggestions for an Evangelistic Sermon THAT WILL DRAW MEN YOU COULD NOT OTHERWISE REACH.

Augustus Nash.

Who is the Better Man, "A Good-Hearted Thief or a Hard-Hearted Honest Man?"
Rom. 13: 8-10; Luke 18: 9-14; Matt. 18: 23-35.

I. As you first think of the subject what is your impression as to who is the better man?

II. Do you think that first impressions on such subjects are most likely to be correct?

III. Are these imaginary persons or do they exist in life?

IV. What would be your definition of an honest man?

V. Do you think it is necessary in these days to define what a thief is?

VI. Is honesty ever wrong and can stealing ever be right?

VII. Then can an honest man ever at the same time be a bad man?

VIII. Is not the question settled and must we not of necessity conclude that the hard-hearted honest man is the best man?

IX. Who will have the keenest moral sense, an honest man or a thief?

X. Who has the greatest strength of character, the man who is honest or the one who steals?

XI. Can a man who is really inspired by love be hard-hearted?

XII. Would it be correct to analyze the character of the hard-hearted honest man in this wise? "A man with the keen moral sense and sufficient strength of character to be true to his principles and yet in whose heart all the springs of genuine benevolence had dried up."

XIII. Would the following be a fair analysis of the other man's character? "A man with loose ideas of morals and one who has not been schooled to self-control and yet who is of a warm generous nature."

XIV. As you weigh these two characters in the balance of your judgement, which of the two men is found wanting?

XV. Is this a safe principle to lay down? "The man who has the most knowledge and the greatest power of resistance and yet who fails in that which is essential, is the worst man."

Suggestive outlines on the following subjects will be given in December and January numbers:

1. Is it Harder to Do Right than to Do Wrong?

2. What Makes a Man Happy—What He Is or What He Has?

3. Is Anything Wrong in Itself?

4. Can a Man be Good When He Does not Feel Like It?

5. When Is It Safe to Pardon a Guilty Man?

6. Is the Use of Money a Test of Character?

7. Does the Punishment for Wrong-Doing Come in This Life or the Next?



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NEGLECTED TEXTS.

By G. B. F. HALLOCK, D. D.

A CHRISTMAS DAY HOPE.

"And the angel said unto them, Fear not! for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 10, 11.

I. The announcement.

The national and religious character of the Jews was moulded by hope, by expectation. They lived for the future. They looked for One to come. Times of trouble and oppression only served to increase their longing for, and belief in, a mighty Deliverer. The hope was by no means a vain one. It was founded upon the repeated promise of God, and they were right in believing that the hour of deliverance was drawing nearer and nearer. We know, too, that the hands of the great clock of God's purpose were almost on the hour.

The moment arrived! Suddenly the world's expectancy of the advent of Christ was turned to the joy of His presence. "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." That is the Christmas message of gladness. Would that the world had received it more generally, more welcome!

II. The prophecy.

The angel message was not only an announcement, but also a prophecy. The greatest blessing of all is the fact that this joy is yet to reach "all people." May there not be something at least suggestive to us in the fact that Christmas comes when the days begin to lengthen? Christmas Day is a trifle longer than the day which precedes it. From this time forward, for months, the days will grow longer and the nights shorter. The first Christmas morning said to the world's night: "Henceforth you must decrease, while the day shall increase." From that time to this Christianity has been taking, little by little, from the world's night and adding it to the world's day. And this is to continue until the world's darkness is all swallowed up in the universal shining of the glorious Sun of Righteousness. The world today is one year further away from the birth of Jesus, but glad and happy hope! it is one year nearer to the final and universal reign of Jesus. May every Christ-touched soul count its highest joy at this blessed Christmas season to consecrate himself or herself anew to every good word or work that can help to hasten the time when all the world shall bow beneath the kindly and loving sway of the world's Redeemer and King.

CHRIST WAITING FOR ROOM.

"There was no room for them in the inn." Luke 2: 7.

Not long ago God gave to a family we know of a little infant boy. The papers gave an account as to how he was received. Out on a cold door-step, to the merciless winds

of the winter they left him. No room in that family for the infant one!

It was something like this same coldness that the infant Saviour was received by men. Amid our Advent reflections there comes always a sense of surprise that the world did not give the new-born Redeemer a more royal welcome. He was worthy; and yet how was He received? "There was no room for them in the inn." That tells the whole story.

We blame the people of that time; but how much better is it among us now? Though we may imagine it otherwise, the fact remains that the world has but very little room for Him yet. Let us think of Him as now waiting for room.

I. In our hearts.

"No room for Jesus here!" Such words as these are written over far too many fast closed heart-door. And none of us make as much room for Him as we ought.

II. In our homes.

It was to an inn that Christ was refused admission, but even in how many private homes, over drawing-rooms, dining-rooms, parlors, and kitchens, we may look and see the same sad words: "No room for Jesus here!" Let us make a larger welcome for Him in our homes from this time on.

III. In our pleasures.

Over the door of oh! how many so-called places of amusement are the same grievous words written, "No room for Jesus here!" But, remember, they are all over the places where the pleasures are sinful; for Jesus came to bring us joy. The more we welcome Him amid our pleasures, the greater our joy will be.

IV. In our business.

You can scarcely find an inn, a hotel, a public house or a beer shop, where the words are not too plainly written up: "No room for Jesus here!" And even in general trade and traffic the maxim, "Business is business," comes so often in conflict with the Golden Rule that Christ is largely crowded out of the office, the store and the shop.

The One who at His Advent found that the world had no room for Him, and who since then has been so much crowded out of the world, its daily conversation, its politics, its business, its reading—this excluded One comes again at this Advent season to the door of your heart and mine, and asks: "Is there also no room for Me here?"

THE HERALD OF THE KING.

St. Luke 1: 5-17.

Four things let us especially consider: the general time in which the events occurred, the family mentioned, the vision recorded, and the promise given.

I. The times in the midst of which John, the herald of Christ, appeared.

"The days of Herod" witnessed the world in a remarkable state of preparation for the coming of Christ and the introduction of His Gospel. There was the almost world-wide

dominion of the Roman Empire, maintaining universal peace, making travel possible, and the Roman roads making it easy, to the ends of the earth. That most perfect medium of speech, the Greek language, was spoken everywhere with the native languages, so that the Gospel could be heard and read by all. The Bible of the Jews had been translated three centuries before into Greek, and carried by them to all parts of the world. The Jews, scattered through all lands, had not only taken with them their Scriptures, with their teachings about the one God, Jehovah, and the prophecies of the coming Messiah, but they had established synagogues in almost every town, so that there were places prepared where, a generation later the Apostles could preach the Gospel and the people could be easily reached. Moreover, it was a time of great intellectual activity, an era of literature and learning and inquiry. Even more important, it was a time when the nations were awaking to their need of a truer religion than they possessed. There was also a vague expectation abroad that some remarkable event in the realm of religion was at hand.

II. The family mentioned.

The account gives us further a beautiful exhibition of personal and family religion. Zacharias maintained the sanctity of his character by marrying a daughter of Aaron. The union cemented by affection was strengthened by piety. What is said of one is said of "both." Their religion was sincere, practical, irreproachable. Sincere because right "before God;" practical, in that it was "walking in all the commandments and ordinances," and irreproachable in that it was "blameless" before God and men.

III. The vision recorded.

To be childless was one of the bitterest of sorrows, and especially to a Jew. This heavy trial God had placed upon Zacharias and Elizabeth. The grace of God exempts no one from trouble. But at last a heavenly messenger came, bringing an answer to their prayers. "An angel of the Lord appeared to Zacharias." Though the messenger was one of blessing, yet we are told that, naturally enough, Zacharias "was troubled, and fear fell upon him." His experience tallies exactly with that of other saints under similar circumstances. Moses at the burning bush, Daniel at the River Hiddekel, the women at the sepulchre, John in the isle of Patmos, all showed fear like to that of Zacharias.

IV. The promise given.

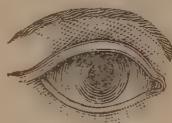
Though Zacharias trembled as he heard, a blessed promise indeed, was it the angel brought. It was nothing less than that he and Elizabeth should have a son, who should not only herald the approach, but even swing back the door and usher in the long-expected Messiah. This son should be great in the sight of God, strong in self-control, fitted for his work by the Holy Ghost, and should do a wonderful transforming work in bringing men to God. Let us aim to be messengers preparing the way for Christ.

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There is no need of cutting, drugging or probing the eye for any form of disease, for a new system of treating difficulties of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket battery and is known as "ACTINA." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have



been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used 'Actina.'" A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on approval postpaid. If you will send your name and address to the New York and London Electric Association, 929 Walnut st., Dept. V., Kansas City, Mo., you will receive absolutely free, a valuable book, Prof. Wilson's treatise on the Eye and its diseases; also on diseases in general, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors failed.

C. E. and E. L. Convention Echoes.

The power of personal testimony is the greatest power, humanly speaking, in the church. I think it may be well to consider what a real witness is. What do our courts recognize as a qualification? First and foremost, the witness should be truthful. The witness is sworn to that, and so in our meetings we should be truthful. That may seem, perhaps, strange to emphasize, but with a little careful thought I think you will realize that it is a very important thing.

It is always a little easier to go beyond our experience, to speak just a little higher than we know. A young preacher said to an old one, "I find it hard to express all that I feel." "When you get to be as old as I am," was the reply, "you will find it harder to feel all you express."—Will R. Moody.

In 1890 Antoinette P. Jones felt the need of work among sailors. She consulted with Dr. Clark, and the United Society undertook to furnish fitting literature, and thus the organization began. Now there are 150 Floating Societies, with a membership of 6,000 sailors, who have taken the C. E. pledge. Imagine the influence these may have, for a sailor goes so widely through the world. There were C. E. societies on the fatal battleship "Maine," when she went down; on the "Olympia," when Dewey sailed into Manila; on the "Oregon," on its great run around Cape Horn; on the "Indiana," "Constitution," "Massachusetts" and "Monadnock." Commodore Jakes was the one who started a Sailors' Home in Nagasaki, Japan. An endeavor was at Cardenas, Cuba, where was spilt the first blood of the Hispano-American war.—Geo. W. Coleman.

When Mr. Shaw was raising the money to pay for a secretary for Africa, he exhibited a crumpled piece of paper in which a young lady had wrapped up a quarter of a dollar, the amount she was to have paid for her dinner, going without her meal for Christ's sake. Blessed giver, sweet self-sacrifice. Blessed among women shall she be. Hearing of this method of augmenting the missionary fund, two other young women who had but a limited amount of money denied themselves their dinners and gave twenty-five cents each. They gave their "living." How contemptible are the criticisms often heard to the effect that if we did not make special gifts the money would all go in the old-time channels! O heartless critics, go and hide. Some people want to do all the directing while the others do all the giving.

The issue now is whether a handful of prejudiced officials can safely defy the expressed moral sentiment of the nation—whether a subsidized press, full of beer advertisements, can, by dishonest suppression and wilful exaggeration, persuade the people that a saloon is a temperance society when run by an army officer.—Anderson.

Hundreds of grafted orange trees in the far Southland are sheltered from frost dangers by each having for itself an individual tent, or

frame house. The first cost for such care is great. We asked of the fruit growers: "Does all this pay?" "Pay!" they answered; "just look at the racks of orange-boxes under each tree, estimate the value of each, then multiply, and answer for yourself whether or not it pays!"

A thousandfold it pays! O church of God, you rightful guardian of childhood, wild plants at the tender age to best receive a graft are growing about you as a wilderness! The graft of grace is free. Will you not lend aid while the season is at hand, and bind in the heavenly graft? And the young convert should have a tent in every church. The church ropes in young men and young women, brands them and turns them loose. The devil makes beef of them.

Rev. T. E. E. Shore of Toronto gave a stirring address on "The church and young men." After showing how few young men are being reached by the church, he offered the following solution of the problem:

We must have a meeting of men alone. It is all very well to have an Epworth League where men and women meet together, but there must be a separate meeting for the men. The young men must have a chance to hit hard. This can only be done when they are alone. There is a feminine type and manly type of Christianity. Both are good, but you cannot put both together. Have we not been giving the young men too much milk, and not enough meat? Is it any wonder there are so many young men outside of the church, when there is so little inside of manliness?

The last address of the morning session was by Rev. F. D. Leete of Rochester, N. Y., who, in a forceful manner, discussed "The men's movement." He said in part:

We glory in the "eternal feminine" element in the spiritual life of the church. But there is a rugged, active, and practical side of the religion which must be emphasized before the church will be thronged with men. Those who are giving thought to this problem are studying to call into exercise the faculties and talents which are peculiar to the sturdier sex. To accomplish this will be, in no small way, to the profit of woman, to whom a church without men is less and less attractive, as her growing absorption in clubs and fraternal annexes is sufficient proof. Let the church interest men if it wishes to keep women and children and the family resources.

Dr. R. S. Contine of Los Angeles, Cal., in his address on "Systematic Giving," said:

Early in March of this year I was waited upon by a gentleman who introduced himself as the county assessor. He scheduled my property, and said: "The rate is \$1.20 per hundred. Your assessment is \$3.60. Will you pay it now?" I said I would, paid it and took his receipt. Suppose I had then gone to my banker, and said: "I have just given \$3.60 to the county of Los Angeles." He would have replied: "That is not benevolence, it's taxes. That's what you owe for your protection in the state and county."

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CHRIST OR MOHAMED.

Most people have supposed that wherever the power of England was established the missionaries might carry the Gospel, but there is one exception to this rule. When the Mohammedan forces were defeated by the British in the Soudan three years ago, although a college named after the lamented General Gordon was built there with funds raised in England, the British Government would permit no Christian teaching there or in the entire province, lest the animosity of the natives should be increased. It was believed that this policy was only temporary, and the missionary societies have been patiently waiting for the time when they would be permitted to send workers into this needy field. But while they have been waiting in obedience to the government, the Mohammedans have been trying to convert to their religion such Christians as were living in the Soudan. Under these circumstances many Christian Englishmen do not like to see their missionaries excluded, and they have petitioned the British government to recall the decree of exclusion. This request, however, has not been granted. What will our own people say if, in a short time, our government shall be asked by the Mohammedans inhabiting some of the Philippine Islands, to prohibit the coming of Christian missionaries to their shores? It is likely that such a question will soon be asked.

WHAT DRAWS?

Among other sensible observations in regard to the much used "Test of Numbers," the Church Economist says: "Nothing draws like the old Gospel." "Men are hungry for the simple Gospel." These statements sound plausible, but are they true? . . . No; if you want a crowd you must go to the circus, or burn a negro, or sell stocks, or do something else that appeals to the 'natural man.' This fallacy is dangerous because it discourages the Gospel preacher and confuses his judgment. He has preached the plainest

and simplest Gospel he knew how and the crowd doesn't flock to hear him; ergo he is a misfit and a failure. So Satan whispers to him; so various critical parishioners say not in a whisper. Probably the fact is that the preaching was too good, rather than not good enough.

It should not be forgotten that, when Christ himself preached on the Bread of Life, the crowd scattered until he turned to the twelve with the sad question: "Would ye also go away?" If people generally were hungering for the Gospel, there would be more of them at church on Sunday morning, and less of them at home reading the Sunday newspaper. And there are some preachers who have the oratorical power that draws full houses, who do not seem to have the spiritual power that draws men to Christ.

While all this is true, it is not the whole truth. There are good men in the ministry who ought to be selling peanuts. They have mistaken their calling. They cannot interest people, to say nothing of instructing them. They were not called to the ministry, but when others were called they answered. People are not to be blamed for not wanting to listen to them. But if one who is not gifted as a speaker has any fitness at all for the ministry, and if he preaches the real Gospel, he will have some appreciative hearers. And while he may not possess the drawing power of an orator, if in preaching the Gospel he knows what he is talking about, and is thoroughly in earnest, and is filled with the Holy Spirit, these things will enable him to make a deep impression upon those who do not yet hunger for the Gospel. And when their hunger is once awakened, they will go where they can be fed.

"SHOP BIBLE CLASSES."

The Young Men's Christian Association of Cleveland sends out, under this title, a pamphlet full of excellent suggestions about forming and conducting noon classes for Bible study in the shops. The new movement, which began in this city, "seeks to aid the men in understanding the simple and fundamental truths of Scripture." The aim of the pamphlet is, first, "to interest enough laymen in the movement to greatly increase the number of shop classes in Cleveland," where "shops enough are ready, so that 7,000 instead of 700 men could as well be taught each week—it is a matter of teachers;" second, to tell of this work "so that other towns and cities may be benefited by our effort." Among other good things, this pamphlet contains suggestive outlines for twenty-six shop lessons on the first four chapters of Mark. This Bible teaching in shops is a work of great promise.

In regard to "the man who teaches," we notice a paragraph of special interest to ministers. It is this: "A ministerial leader seldom succeeds. The men are so bitterly prejudiced against the church that the professional representative is usually discounted before he begins. Anyway this job is for laymen and for their own sakes, as well as the cause, we have adopted the plan of using them exclusively as leaders of shop meetings."

If this opinion in regard to ministers as teachers of the Bible in the shops be correct, it raises some very serious questions for them to consider. If a minister is a "representative" of the church, so is the secretary of a Young Men's Christian Association, only the secretary is not "the professional representative." If it were announced that a lawyer would conduct a class in civil government, or that a physician would teach physiology, the profession of the teacher would be no bar to his work. But for some reason the members of the profession which makes a specialty of Bible study and of instructing people in "the simple and fundamental truths of Scripture" seems to be unfitted to perform in the shops the very sort of work for which they are supposed to have received years of special training. The men in the shops are very numerous in many parishes. They are the men whom ministers want to reach. They are men of the sort that heard Jesus gladly. Yet it appears that somehow the relation of ministers to these men has come to be such that no minister need apply for the privilege of leading a meeting in the shops. If this be true, why is it?

UNUSUAL.

GUIDED BY WISDOM.

A public notice was given in Leamington, England, not long ago, which seemed to indicate that the parish of St. Paul's had some confidence in its own perspicacity as well as an unwavering trust in the wisdom of Providence.

A special prayer-meeting will be held on Saturday next, at half past eleven o'clock, to entreat the Lord to give us a man of His own choosing for the pastor of St. Paul's. Such we believe the Rev. H. Linton, of Birkenhead, to be.

FLAY THE JEWS.

"Well," said the new preacher, "perhaps I had better pass such matters by. I suppose there would be no objection if I should denounce gambling occasionally?" "Well, now, really you must use your own judgment in such matters, of course, but if I were in your place I wouldn't say much, for a good many in this church play cards occasionally. People must have some recreation, you know." "How about horse racing?" "I would advise you not to be too outspoken, for this is a great country for fine horses, and for an innocent pastime your main supporters sometimes wager a trifle on the races." "Ah, indeed," said the perplexed dominie. "Well, perhaps we had better leave all these things out, but I must confess it does not leave much material. I suppose, of course, there could be no objection to my flaying the Jews occasionally?" "Well, now, of course, in regard to that you will have to use your own judgment again. Of course, I am a Jew and—"

When a church committee in the west wrote to a New York home missionary society to get a preacher, they closed their letter with an important postscript. "Send us a man who can swim. To keep the appointments on his

circuit, he will have to cross the bridges after the streams are swollen by heavy rains. The last man we had was drowned." In the voyage of life it is of the utmost importance that a young man should know how to swim. The law of self-control, the power to say "No" under the stress of temptation is the first thing one needs to learn.—Rufus W. Miller.

"COMPELLING THEM TO COME IN."

A missionary writing from Naini Tal, in North India, says: "Every Sunday, from 12 to 2, a most remarkable meeting is held by the Tibetan mission. The Bible injunction of 'compel them to come in' is literally put into practice. Sunday is the great market-day, which numbers of Tibetans attend, to buy and sell. A number of workers station themselves all along the streets, and as soon as they spy one, by main force (withal with smiling face) they are forthwith dragged into the meeting-room and made to sit down. I was so amused to see one and another just bundled in, their loads taken off their backs, and seated on benches, till the place was full. Then hymns were sung, and short, straight talks given to the audience. They bear it in wonderfully good part, for instead of taking offense they consider it quite a joke. I do believe many on that day when the Lord comes will thank God for being compelled to hear the Gospel."—Missionary Review.

It is quite possible to say what one means, and yet not mean all that one says. Such was the case with the newspaper that, in telling of the death of a man who had been struck by a railway train, added, "It will be remembered that he was the victim of a similar accident a year ago."

Equally to the point, and equally amusing, was the explanation of a negro freight hand upon a Southern railway. He had been placed in charge of a mule, the destination of which was marked on a tag attached by twine to the animal's leg. Before the mule could be persuaded to enter a car, he managed to reach the tag, and before the negro could interpose he had that tag well chewed up. The old man looked at the local freight agent in great perturbation, and said:

"What I goin' to do wid dat mule? He done eat up de place where he's goin'."—Youth's Companion.

Pasteur Theodore Monod says: "Christians ought to be walking Bibles, and if they are not walking Bibles, then they are walking Libels."

"This bell," said a well-meaning sexton, when showing the belfry of an interesting village church to a party of visitors, "is only rung in cases of a visit from the lord bishop of the diocese, a fire, a flood, or any other such calamities."

The Christian Advocate said of the Biblical Encyclopedia and Museum: "The methods, matter and styles are all good; while for condensation without sacrificing fullness it excels almost any other. See page 127.



PRACTICAL PLANS

Successfully Operated by Aggressive Workers.

SECOND PAPER.

Our mission in this Department of Methods is to help our fellow pastors by suggestion, plan, and in other ways to become generators of power—developers and directors of force. For undoubtedly one special part of a minister's work is to develop the working power of others. It is not possible for him to do all the spiritual work of his field. To attempt this is to place himself in opposition to the divine order, and failure is the inevitable result. It is sometimes easier to do a thing than to get another to do it. It is at this point that many pastors fail in developing a working church. He wastes his energies in doing a "thousand and one" things that others could have done and ought to have done.

The pastor who develops a worker sets in operation a force that will continue, and in turn becomes a generator of force in others.

How? First take up one work and then another, one person and then another, until all are engaged, and the work gains the momentum of a strong body.

It is the practice of men to utilize available mechanical power, and it is our duty to utilize available spiritual power. More and more widely the varied manifestations of material power are economically used. God has given diversity of gifts to men and He commands that we use them habitually, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto full grown manhood, unto the measure of the stature of the fulness of Christ."

The lamented Dr. Maltbie B. Babcock was right in his statement that "the minister must specialize if he is to lead men today." His particular business is to stand for the kingdom of God and to help the men who specialize, in other spheres, to know the power of endless life, and put its quality in their work. He is to say to men in the world, as his Master said, "I am come that ye may have life, and life more abundantly." He is to be the channel of the divine energy, vitalizing society far more effectively through those whom he helps, than he ever could in the old days

of his solitary distinction. Let him help men to live their life today by the power of the spirit of Christ, and he will be doing a work of geometric progression, of intense and extensive power.

Forms have changed; but what of it? Christ's new wine split the old Jews' leathern bottle. It is for us to help men to fill the new forms of thought and activity, with the spirit of loyalty to God and love to man. "The conception of the Kingdom, the reign of God in all human life, was one of the chief ideas, if not the chief idea, of Jesus Christ." We are awaking to it, and none too early. "The Church is not an end in itself. It is the 'Tenth legion' to bring the kingdom."

There is no use to magnify our difficulties and excuse our failures. But get to work to get others to work. There are no difficulties that cannot be overcome in the Lord's work. There is nothing too hard for God. The Church in the past has overcome greater difficulties than those which confront us. Divine power is at our disposal. It is because we are out of touch with God that we have so little power to move the world, and we cannot hope to get in touch with this power unless we place ourselves in harmony with God's order—"To every man his work."

The following plans are projected with this great end in view. We deal with methods of church work, but we suggest methods and plead for activity on no lower ground than in His name and for His sake.

The "How" of The Institutional Church.—In all our cities and in many of our larger towns churches have been established to be open every day in the week. In many instances churches which have been run for years along the old lines, have been converted into the Open, Free, or Institutional church. Though different in name, they are one in spirit and aim, the detail work being conducted according to the environment of each church. These churches concern themselves not only with the spiritual, but also with the physical, intellectual and social sides of human nature. They aim to show in practical way that Christianity is interested in whatever concerns human welfare, and that the church is the best friend of the sick, the unfortunate, the poor, the sinful and the neglected. This is done by showing sympathy, respect and consideration for men as men, by showing them

how to improve their condition and by helping them to help themselves. It is, in short, a real attempt to carry the spirit of Christ into every-day dealing with the masses.

To this end the Institutional Church, as it is called, is open each day and evening in the week, so that people may come or be brought to it for sympathy and help. Laymen are taking a large part in the work of these churches, and great good is being accomplished. Nor does this Institutional Church movement, in any sense antagonize, but rather extends and supplements the work of the "old line" churches. In fact, as we have already intimated, the ordinary church may by simply enlarging its scope, become institutional itself, without changing its character or its denominational relations. Such a departure we believe would be a great blessing to many of our churches and to the communities in which they are located.

Our purpose in this article is to give a brief study to the principles which underlie the work of these churches, that finding the idea for which this movement stands, pastors who may desire to enlarge the scope of the work of their church, may adapt and apply the methods suggested.

We wish to acknowledge our indebtedness in preparing this article to suggestions from Rev. Charles L. Thompson, D. D., president of the Open and Institutional Church League, United States of America.

A study of the movement reveals six cardinal principles:

(1.) EVANGELISM.

By this is meant especially the saving of souls, and the training and nurturing of Christian character; the same emphasis being placed on the sacraments and preaching as has been done heretofore. That this is true should be understood and the only reason for speaking of this is to present all the underlying principles of the new movement. Dr. Thompson says: "Those persons are wide of the truth who think the sensationalist is representative, or who attribute to it any new doctrine."

(2.) CONSECRATION.

This is the second cardinal principle, and a consecration, too, that is electric in its very thought. Not the consecration merely of one day in the seven, or of a part of a man, or a part of his income, but the consecration of all the man, all of his income, and all of the three hundred and sixty-five days of the year.

(3.) MINISTRATION.

This, the third cardinal principle of the open church, signifies that the aim of the Church, as the body of Christ, is to furnish the material environment through which his spirit can be practically expressed to the age in which it exists. It seeks to reach all sides of a man, as we have already stated; it therefore "seeks to become the center and source of all beneficent and philanthropic effort, and to take part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world."

The idea is to minister unto others so freely

and nobly that the plainest people will gladly come; to provide helpful amusements and recreation removed from temptation; with libraries and reading rooms and means for social intercourse, and ever ready and helping hands in time of misfortune, loss, sorrow, disaster and affliction. This ministering unto the whole man means, too, where needed, kindergartens for children, club rooms for men, training classes for young men and young women; the Helping Hand for mothers and nurseries, where mothers who are compelled to work out for the day, may leave their children, knowing that their care and education will be provided for.

[In future articles we will give in detail some of the most successful and approved plans for operating these several lines of work.]

(4.) ADAPTABILITY.

Dr. Thompson says: "He who fails to grasp the significance of this principle will never understand the open church." It is the institutional organism varying its features according to local needs. Methods essential in the tenement districts might prove ruinous in a community of homes. Methods suitable for today may require large modification tomorrow. There can be no hard and fast rules prescribed for universal application. Fundamental truth stands, but methods vary with the ever changing conditions of human life. It is most important then the pastor who introduces and leads in this new forward movement should fully grasp this principle of adaptability.

(5.) EXTENSION.

The spirit of Christ's last and greatest command, "Go ye into all the world and preach the gospel to every creature," has actuated the Church in every advance movement in the past, and it is undoubtedly the inspiration of this new movement. The extension idea of the institutional church, however, includes not only giving to missions, and the established boards of the church, and sustaining some little adjunct church or mission, and building new churches, but also emphasizes that the church is to multiply itself through all its individual members; that wherever there is a human heart there is the temple of God and opportunity for service, and also emphasizes the importance of regular systematic and personal effort for extending the kingdom throughout the community.

(6.) ORGANIZATION.

The principles already mentioned give rise to certain forms of organization, to certain definite distinct lines of activity, such organization as shall give "to every man his work."

"To organize is not to create opportunities," but to use those which already exist, to utilize the powers already flowing through the church. It is but bringing the people together in right relations to God; and the result is that these are as lights upon a thousand hills, and a moving power in the great work of the kingdom.

Such are the cardinal principles which underlie the Forward Christian movement of this new century. The principles are not in

themselves new, but applied in their simplicity and business-like directness to the work of the church, they are inspiring and of boundless promise for future usefulness and power of the people of God.

In December Current Anecdotes we will give some practical suggestions as to how a modification of the Open or Institutional Church idea may be successfully applied to the work of the church in a small town or village.

That something more needs to be done by the church along these lines must be apparent to every one who has given any thought to the subject.

We open our columns and cordially invite any pastor who has made the experiment to give us the benefit of his experience. Address all communications to Rev. Ellison R. Cook, P. O. Box 108, Washington, Ga.

A CAPITAL IDEA FOR MEN.

The following directions to the Business Men's Union is an example of the painstaking care with which that most aggressive and successful worker, Rev. Russell H. Conwell, D. D., pastor of the Baptist Temple, Philadelphia, outlines the duties which devolve on his workers. Printed on a neat card and placed in the hands of every member.

THE BUSINESS MEN'S UNION.

Each member can personally invite each business man who joins the church to unite with the society.

He can make it his special duty to welcome to the church, to the society, or to the prayer-meetings, each business man he can find present by active searching. He can look after travelling business men at hotels and bring them to the Temple.

He can cultivate a fraternal spirit among the business men of the church. He can bring in new ideas and suggest new plans of Christian work. He can discuss business measures with reference to fraternity and religion. He can use his influence to put honest and successful business methods into all branches of church work. He can push enterprises for the payment of church debts, and for the strengthening of the financial, moral and religious work. He can interest the society and his friends in hospital, mission, rescue, temperance, evangelistic, benevolent and fraternal efforts. He can cheerfully work with the majority on any useful plans. He can be punctual and persistent in his attendance on the religious and business meetings of the Union. He can use his business experience and common sense on public and private occasions to keep the business of the church in a prosperous condition. He can win sincere, influential, enjoyable Christian friends, to whom his own manly Christian character will be a continual blessing.

A SPECIAL COMMUNICATION.

Every member of the 4C Club will receive a personal letter from the secretary during November, of special importance.

Fifty cents pays membership fee, and we will send postpaid one of our "Pastor's Pocket Directory for Systematic Visitation." Address Rev. Ellison R. Cook, Secretary, Washington, Ga.

✓ Soul-Winning by Personal Work, OR FISHING WITH HOOK INSTEAD OF NET.

By John H. Hunter.

II. WORKING WITH THE CARELESS.

By far the larger number of people we ordinarily meet must be classed under the head of "Careless." It is sometimes a problem just how to get them to talk on religious matters. Here, if anywhere, is needed the wisdom of the serpent and the harmlessness of the dove. We always meet such persons in one of two places—either in, or out of a religious meeting, and this must largely determine how to approach them. The easiest and most natural way will always be the most effective. Unnaturalness always seriously handicaps a personal worker, if it does not indeed completely hinder him.

One of the best ways to get in touch with a stranger who has come into the church service, or similar meeting, is to say, "I am glad to have you with us today. Though you are a stranger to me I hope you are not a stranger to the Lord Jesus." Some such greeting will very often open up a conversation.

It is well to keep a prayer list of the unconverted people whom we know and whom we occasionally or regularly meet in church—husbands of Christian wives, children of converted parents, etc. Then when God brings us in contact with them, what is more natural than to say, "I am glad you are here today, for I have been praying for you for some time. Will you not accept the Lord Jesus Christ as your Saviour here and now?"

If the one whom we believe we should speak to is met on the street, in the car, in the office, or even in the home, it may be easiest to talk on some current topic at first, always watching for the opportunity to direct it to the business in hand, for that is what soul-winning should be.

It is said that Uncle John Vassar, seeing a fashionably dressed woman sitting on the veranda of one of Saratoga's fashionable hotels, walked up and began to talk with her about being saved. She afterwards told her husband about it. His remark was, "If I had been you I would have told him to mind his own business." "Ah," said she, "if you had been me you would have thought he was minding his own business."

That is one of the secrets of a soul-winner—it is his business, as it was his Lord's.

When the conversation has been opened and the person's attitude discovered to be that of ordinary indifference, it is well to show him from the word of God—

First—His Present Condition in God's Sight. The almost invariable rejoinder to such a question as, "Do you know you need a Saviour?" is, "Oh, I never do anything very wrong," or "I am not very bad."

"Well, my friend, I am very glad if you have not gone deep into sin, but let me show you what God says about it." Make it a rule to have the man read for himself what God says. Do not quote or read except where nothing else can be done. Turn to Rom. 3:23; hand him the Bible and ask him to read that verse aloud and slowly; question him carefully to

bring out and impress upon his conscience the truth it contains.

"Whom does God say have sinned?" etc.

"Whom does 'all' include?"

"Does it include you?"

"Then you have done what?"

"What are you then in God's sight?"

Turn to Matt. 22: 37, 38, and have him read as before:

"What commandment is that?"

"And what is the great commandment?"

"Have you always done that?"

"Then you are what sort of a sinner?"

Second—His Present Position in God's Sight. Gal. 3: 10. Stop him when he reads the first clause.

"Where is every one who is under the works of the law?"

"Why?"

"Read the remainder of the verse."

"That 'continueth not' in how many things that are written in the Book of the law?"

"Have you kept all things in God's law?"

Remind him of his having broken the "great commandment."

"Then you are under what?"

John 3: 36: "What abides on the one who does not believe on the Son of God?"

"Then in addition to being under God's curse you are also under what?"

Third—His Future State. "We have seen what God says you are, where you are, now let us see what He says about where and what you will be."

Rom. 6: 23 f. c.: "The wages of sin is' what?" "Let us see what sort of death is meant?" Rev. 21: 8, "Who are cast into the lake of fire?"

"Are you willing to meet that awful doom?"

Fourth—What God and Christ have done for him.

John 3: 16, "How much does God love you?"

"Why did God give Christ to die for you?"

"If you do not believe in Him, you must what?"

"And if you perish, will it be, because God and Christ do not love you?"

"Why will it be?"

Ezekiel 33: 11, and Matt. 23: 37, 38 may be used to further emphasize this.

Sometimes it will not be possible to deal thus at length with a person, and there are a number of short, sharp texts which have been used very effectively in such cases.

Rom. 6: 23 f. c. may be used with the question, "Are you willing to take your wages?"

Is. 57: 21 l. c. "While you remain as you are, there is one thing you can never have, what is it?" "Who says so?" "Do you not want peace?" Laughingly many a person has responded to this verse, "I have peace," knowing it was untrue as their own confession afterward has proved. Many a bold, bright face hides a heavy heart.

Luke 13: 3, repeated tenderly and lovingly, but firmly, has often been blessed by the Holy Spirit to the conviction of a careless soul.

It has been found very helpful, until one is thoroughly familiar with the location of verses, to note them down under the proper heads on one of the fly leaves in the back of the Bible. A little usage though will dispense

with this. It is well also to underline the verses, so that when the page is opened the verse will stand out on it. If Higgins India Ink is used, it will not show through, nor will handling with moist fingers cause it to run and blot the page. Gillott's fine drawing pens have proved very desirable for this work.

Ways and Means.

ILLUSTRATIONS AND EXPLANATIONS OF HOW IT WAS DONE AND HOW IT CAN BE DONE AGAIN.

Under this general heading will appear from time to time, in addition to our page of forms, reproduced from cards, etc., in actual use, will be given practical explanation and details of plans and practice. Our effort will be to eliminate the what and the why and have to do exclusively with the how. It may not be out of place for us to say in this connection that it has been conformity to our motto "not what but how," which has given this department its value. Bear in mind when making up your subscription lists for another year that "Current Anecdotes and Methods of Church Work" is the only periodical published in which you will find how to do things, and where to get things you as a pastor will need to do and want to get. "The 4 C Club," of which the editor of this department is secretary, is, among other things, an "Information Bureau." Fifty cents membership fee and a two-cent stamp when you write and you can get information as to the "how" and "where" of almost anything likely to interest a pastor.

THE NEW YEAR.

This year draws rapidly to a close. The new year will soon be at hand. As an aggressive up-to-date pastor you will want to be "up to" all that is new and helpful. Don't wait until the last days in December to begin to write and find out about the new ideas for New Year pastorals, calendars, etc. Join "The 4 C Club," get on our list. Write Ellison R. Cook, Washington, Ga., what you are thinking of for the new year, what you will likely want. He can not only put you "on to" the very latest things, but if you will entrust your orders for anything to him in time they will be most satisfactorily executed by the best equipped houses in America, and he will save you from 25 to 50 per cent. If you are not a member of "The 4 C Club" ten cents in stamps must be sent to pay postage on full line of catalogues, samples, etc.

OUR PAGE OF FORMS.

No feature of this Department of Methods has called forth so many expressions of appreciation as the reproduction of cards and forms used in the work of the church and Sunday School.

We give this month a page of unusual practical value.

Twentieth Century System Card Record.—The two cards at top of page belong to the new Twentieth Century Card Record System for the Sunday School.

How they are used.—Cards are filled in for each member of the school, assorted by classes and distributed in envelopes each

Sunday. The teacher returns them with cards of scholars present, inside the envelope; scholars absent, outside. The secretary then records the fact of absence with a punch or pen-stroke. The system has immense advantages. Every pastor is interested in the welfare of his Sunday School. This system is worthy your investigation. Send 2c stamp to editor this department if you want additional information and samples of cards, etc.

ENLISTMENT CARDS.

Reference is made in the article "How to Develop Workers." October number, to the card and its use is fully explained.

In this connection please allow us to say that by the investment of a few dollars for the "Ideal Duplicator" any pastor can easily prepare and print his own cards, circulars, letters, etc. Two of the cards on this page were thus printed and answered the purpose admirably. We have recently tested a new duplicator, "The Schapirograph," which is some more expensive, but which is beyond question perfection for neatness and satisfactory work. The editor of this department will tell you all about them if you enclose a 2c stamp. These duplicators are far superior to the many cheap gelatine duplicators as not to be in the same class.

THE BENEVOLENT COLLECTIONS.

No. 4 on our page of forms we submit as the most unique and practical form of collection card we ever saw. It was devised by Ellison R. Cook, and thousands of them have been used successfully by pastors in the M. E. Church, South. Study this form and note how it covers the entire matter. It can, of course, be readily adapted for use in any church.

CONFESSION OR CONSECRATION CARDS.

Cards 5 and 10 are most excellent forms to be used in revival or evangelistic services. These cards can be had of the Pastor's Supply Co., Washington, Ga., at 50c. per 100, postpaid.

COUPON INVITATION CARDS.

This coupon card will commend itself to any pastor who is seeking to build up his Sunday evening congregations. It tells the story—briefly to the point—contains cordial invitation, and the coupon is a "taking" feature.

No. 7.

The form No. 7 is the card which was used with such gratifying results, to which reference is made in our article "Pastoral Visiting," October number. The use of such a card not only brings helpful information to the pastor, but by thus calling the attention of the parents to the relation of their children to the church, it tends to rouse them to duty. This is another sample of what we did with our "Ideal Duplicator."

ANOTHER INVITATION CARD.

This card is used by Rev. Wm. J. Coulston (Baptist). The reverse side contains name of church and hours of service, etc., but as so many forms sent us fail to give name of town or city where the church is located. This frequent omission is to be deplored. The feature of this card, which commends it, is the

blank at bottom for signature of person handing the invitation.

OUR "QUESTION BOX" FOLDER.

No form we have ever handled has met with such universal approval as this four page folder. If you wish to introduce a pleasing and helpful feature into your mid-week or Sunday evening service try the "Question Box." These four-page folders are beautifully printed in two colors, and may be had of the Pastor's Supply Co., Washington, Ga., for only 50c. per 100, postpaid.

Watch this page. We have some extra good things in store for our readers.

Some Bright New Ideas

OF UP-TO-DATE PASTORS AND CHURCH WORKERS.

Rev. James Aikin Smith, pastor of First Presbyterian Church, Kirksville, Mo., sends us a small, neat folder, vest pocket size, containing "Uses of Pastor's Box." In it he has incorporated and combined in a most admirable way several of the suggestions in this department.

One of the most comprehensive, and we should think effective, pastoral letters which we have seen, came to us from Rev. Lincoln Hollister Caswell of the M. E. Church, Morris Park, N. Y. The letter is reproduced or duplicated typewritten form. After a ringing call to duty since "the languor of summer is passed," and an outline of what is proposed for the fall campaign, he makes a careful analysis of the condition of the church membership. The letter closes with an earnest call to prayer.

Another handsomely printed "Pastor and Elder's Greeting," on the back of which we note that Editor Barton has marked "Good stuff," comes from Rev. Donald M. Grant, of the Case Avenue Presbyterian Church of Cleveland, Ohio. The names of all the elders appear signed with the pastor. This is a good idea.

From this same church we receive a neat ribbon badge which was evidently used at the Autumn Rally of the congregation. Printed across the face of the ribbon of delicate blue are the words: "Case Avenue Presbyterian Church. I was glad when they said unto me, Let us go into the house of the Lord." I was there. Oct. 6, 1901.

"Nothing but the best," we would take it, is the motto which controls Dr. Dwight E. Marvin of the First Congregational Church, of Asbury Park, when he gives his orders to the printer. A folder of odd shape and most attractive style, announcing "A Course of Evening Sermons to Young People" is on our table. The antique deckle-edge delicate tint paper, combination of red and black ink, bringing out the tasty type, all combine to make this the most attractive announcement of the season.

We design making this column "Some Bright New Ideas in Current Church Practice" a feature of this department, and we would appreciate receiving samples of all your church printing. Mail to Rev. Ellison R. Cook, Box 108, Washington, Ga.

Sabbath School Enrollment Card.

Parents are requested to fill in all the following blank spaces, to better aid us in knowing our scholars and in finding them when absent.

SCHOLAR'S NAME _____ REG. NO. _____

ADDRESS _____ ENROLLED _____

IF SO, GIVE FULL NAME OF CHURCH _____

AGE _____ DATE OF BIRTH _____ CLASS NO. _____

FATHER'S NAME _____

IS HE A MEMBER OF ANY CHURCH? _____ IF SO, GIVE FULL NAME OF CHURCH _____ OCCUPATION _____

MOTHER'S NAME _____

IS SHE A MEMBER OF ANY CHURCH? _____ IF SO, GIVE FULL NAME OF CHURCH _____

HOW MANY CHILDREN ARE IN THE FAMILY _____

No. 1.

Enlistment Card.

I want to be a worker for the Lord. Please enroll my name in the "Workers Class" for instruction. By God's help I will try to do something to advance the Cause of Christ.

Name _____

Address _____

Date _____

No. 3.

...My Confession...

I believe that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

I believe that Jesus loved me and gave Himself for me.

It is my earnest desire to love Him who first loved me, and trust Him who died for me.

Realizing that I cannot save myself, and looking to God for strength, I accept the Lord Jesus Christ as my Saviour; and will endeavor to follow His example, and obey His Commands.

Name _____

Residence _____

Date _____

No. 5

Family Name.	Street.	Christian Name	Age	Bapt.	Read	S.S.	Remarks.
P							
M							
1							
2							
3							
4							
5							
6							

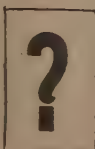
No. 7

THE QUESTION BOX

CHRISTIANS are often perplexed by questions of duty in Scripture statement.

It is intended to open a "box" by which any Member of the Congregation may seek help through written inquiries on subjects pertaining to Spiritual life, Christian obligations, and Bible text interpretations.

No. 9



APRIL	MAY	JUNE	SECOND QUARTER, 1901.
7 14 21 28	5 12 19 26	3 9 16 23 30	
JULY	AUGUST	SEPTEMBER	THIRD QUARTER, 1901.
7 14 21 28	4 11 18 25	1 8 15 22 29	

1901-2

Sunday-School.

RECORD OF _____ AGE _____

ADDRESS _____

REG. NO. _____ ENROLLED _____

NOVEMBER	DECEMBER	FOURTH QUARTER, 1901
6 13 20 27	3 10 17 24	1 8 15 22 29
JANUARY	FEBRUARY	MARCH
5 12 19 26	2 9 16 23	3 10 17 24 31

FIRST QUARTER, 1902

No. 2.

BENEVOLENT CONTRIBUTION

"Go ye into all the world and preach the Gospel to every creature."—Christ

Methodist • Episcopal • Church • South •

Our Appropriations for these causes this year is:

Foreign Missions.	
Home Missions.	
Worn-Out Preachers.	
Church Extension.	
Bishop's Fund.	
Total.	

WORN-OUT PREACHERS—WIDOWS AND ORPHANS.

"The laborer is worthy of his food."—Matthew 10:10. To assist the laborer and the widow & orphan—

No. 4

A New Series of Sunday Evening Sermons by the Pastor

X F. P. LEACH, X

At the First Baptist Church, Rochester, Minn.

APRIL 1.—"The Sermon on the Mount."

APRIL 8.—"The Sermon on the Mount."

APRIL 15.—"The Sermon on the Mount."

APRIL 22.—"The Sermon on the Mount."

APRIL 29.—"The Sermon on the Mount."

COUPON.

Sunday Evening Service, Baptist Church.

See _____

Pay _____

No. 6

Dear Friends:

I desire me to personally invite you to our special services under the leadership of our Pastor, and I desire to express my earnest hope that you will become one to rejoice therein over a fullness of faith and fellowship in our Lord and Saviour Jesus Christ.

Yours truly,

P. Mott Smith

OVER. MEETINGS EVERY EVENING AT 7:30 O'CLOCK.

No. 8

180

I this day give myself to Jesus, and with his help, will hereafter live a Christian life.

Name _____

Residence _____

Church or Pastor preferred _____

No. 10



BOOK REVIEW DEPARTMENT.

Under this department will be given an outline or review of a leading book each month.

"THE ETERNAL CITY."

MR. HALL CAINE AND HIS CRITICS.

By J. E. Hodder Williams, in *The British Weekly*.

Mr. Hall Caine's new novel, "The Eternal City," is a book which challenges criticism, invites discussion. Whatever may be the individual opinion as to its merits or demerits as a work of fiction and of art, everyone is agreed that it is one of those serious and sincere works which demand and deserve serious and sincere attention. It is written with a definite plan and purpose round a central ethical idea. The antagonism it has already aroused in certain quarters, notably among the Roman Catholics, is eloquent testimony, if such were needed, that it treats of the questions which all men are asking, that it states, and endeavors to solve, problems that are pressing on all men's minds.

Mr. Hall Caine has always persistently refused to reply to criticism. Naturally he does not ignore it. How could he when his books are himself? But his opinion is strongly that an author should refrain from being drawn into newspaper controversy. In private conversations he has discussed with the utmost freedom and vigor the various points raised by the reviewers and by the communications which are already beginning to reach him from readers of the book. I have had the pleasure of several talks with him, when he has expounded his theories and explained his position, and while the following is in no way an official answer to the critics and does not involve Mr. Hall Caine in any responsibility, leaving him, of course, free to speak for himself if he cares to do so, it may at least be regarded as reflecting his attitude on a few of the questions raised by his book.

THE ROMAN CATHOLIC CRITICISM.

The Roman Catholic criticism of "The Eternal City" may be divided into two distinct objections: (1) that the book gives an unfair picture of Roman Catholicism and some of its doctrines; (2) that the daring and ingenious story is improbable, if not impossible, as a picture of the head and the policy of the Catholic Church, whether now or in the future. I shall deal with the points raised in the above order, but it must be clearly understood that I am in no way criticizing "The Eternal City," but simply meeting the criticisms from what I understand to be Mr. Hall Caine's standpoint. It will no doubt be felt by many readers of *The British Weekly* that Mr. Hall Caine shows throughout the book too great sympathy with the Roman Catholic Church, that while he criticizes certain of its doctrines, he has not written a distinctly Protestant book. This is a question which I cannot attempt to discuss. I think it will be obvious, however, that in his attack upon certain cherished doctrines of the Roman Catholic Church he has attacked Roman

Catholicism itself, and it is because this attack is discredited by Roman Catholic critics, who challenge the truth of Mr. Hall Caine's statements, that I am seeking to throw some light on his position as revealed in the book.

"The Eternal City" contains one of the most serious, sober-minded, and non-hysterical attacks on certain doctrines of the Roman Catholic Church which has appeared for many years. It challenges some of the salient beliefs and practices of the Church. The story puts to test some of its fundamental theories and finds those theories wanting. Thus it is that Mr. Hall Caine strikes at the very root of the two great doctrines—the infallibility of the Pope and the theory of the confessional—and combats in a most strenuous manner the Papal claims to temporal power. As a side issue, Mr. Hall Caine is also bitterly reproached that, by picturing the Pope as a widower, and making him the father of his hero, he has offered an insult to the reverence which every Roman Catholic feels for the head of the Church.

THE QUESTION OF TEMPORAL POWER.

First, then, let me endeavor to make clear, as I understand them, the reasons which led Mr. Hall Caine to introduce into his novel the figure of a Pope who in the end renounces all claim to temporal power. The question of temporal power has long since ceased to excite feverish interest among English and American Roman Catholics. It is, however, tenaciously upheld by Leo XIII and the leading counsellors of the Vatican, and it is not too much to say that the future of Roman Catholicism the world over depends largely on the attitude of Rome towards this question. Readers are not likely to forget the unfortunate speech of the Duke of Norfolk, which may be taken as a sign of the times, while it is significant that a vigorous crusade in favor of the restoration of the Pope's temporalities has recently been started in America by Archbishop Ireland, who, until recently, was as vigorously opposed to it. It is not a little remarkable that a man of Archbishop Ireland's mental calibre and knowledge of the world, a man of his age and his country, a democrat of democrats, should, after a recent visit to Rome, make strenuous efforts to uphold a system established on a principle entirely opposed to that on which the constitution of his own country, America, is founded. A loyal and enthusiastic American, who is at the same time an upholder of the absolutism without which the temporal power cannot exist, is a strange and unexplained phenomenon.

It was in 1870 when Italy united itself into one great nation, that the Roman Catholic Church, as a national Church, was at once

disestablished and reestablished. Since the day when the new United Italy finally extinguished the waning temporal power of the Papacy, the two great Popes, Pius IX and Leo XIII, have never ceased to protest against the position of a nominal sovereignty in which the new order has placed them. Leo XIII never publishes an encyclical or delivers an allocution, or even an occasional address, without in some way asserting his right to the restoration of his temporal power. The grounds on which both he and his predecessor claim this restoration are twofold. First, that the temporal power is necessary for the free exercise of the Pope's mission, and next, that the Pope, having taken an oath never to alienate the temporal possessions of the Papacy, is powerless to cease his protestations against what is considered the abrogation of his sovereign rights.

The attitude which the author of "The Eternal City" has taken up in respect to this claim is also twofold.

TEMPORAL SOVEREIGNTY AN IMPOSSIBILITY.

First Mr. Hall Caine protests that the temporal sovereignty of the Pope, on the ground claimed for it by Pius IX and Leo XIII, is practically an impossibility. In order that the Pope may have the free exercise of his "apostolic mission," it is necessary that his temporal sovereignty should include, not the Papal States or the city of Rome alone, but every empire and kingdom with which he wishes to communicate in his spiritual capacity. The Pope asks, for example, for temporal power in Rome in order that he may control his own postoffice, telegraph office, and so forth. But even if this were granted to him by the Italian Government, or guaranteed by the Catholic nations of Europe, he would still be in the position of controlling only the point of departure from which his messages to his flock proceed. It would still be within the power of the government of any country to which he writes to intercept his communications on the frontier. To say that they probably would not do so is to beg the question. Every independent government would claim this right, and would no doubt exercise it were its political interests at stake. Thus, at this moment of complication with the French Republic, it would be possible for the French Government to stop any communication which the Pope might wish to make with the religious orders. Therefore it is the argument of "The Eternal City," as put in the mouth of his principal character, David Rossi, that the temporal sovereignty of the Pope is an impossibility, and that when the Pope claims his temporal power on the ground that he asks for the "free exercise of his apostolic mission" he is demanding a sovereignty which no king or emperor ever has exercised, or perhaps ever can enjoy.

Mr. Hall Caine's second objection to the Papal claim to temporal power is that the temporal sovereignty of the Pope can only exist on a basis of absolutism. The Pope in his spiritual character is an absolute pontiff. That is the very essence of the idea of the Pope. He makes his own college of Cardinals, and is therefore essentially a self-elected

ruler. If you change such a spiritual sovereignty into a temporal one you establish an absolute temporal sovereignty such as the world has never witnessed outside the chair of St. Peter. The Czar of Russia is almost a constitutional monarch compared to the Pope of Rome. Under the temporal sovereignty of a Pope no power whatsoever, whether municipal or that of a Senate or House of Deputies, could exist except in submission to his personal will. It is true that Pius IX talked much in his bitterest hour of trouble of establishing a constitutional government, but such a proposal was manifestly illogical. A constitutional government under the temporal sovereignty of a Pope is a distinct contradiction in terms. It is unthinkable and impossible. The Pope, by virtue of his spiritual sovereignty, is above all law, and no bond which he can make with his people can possibly bind him. Such an oath of accession as a constitutional king makes would be ridiculous in the mouth of a Pope. In short, a Pope holding temporal power is as absolute in temporal affairs as in spiritual ones.

Such, I take it, is the view expounded in "The Eternal City," and it is discussed there not so much for its own sake, but because it offers a vivid presentation of the absolutism of the old order, expressed in the person of Emperor, King and Pope, as contrasted with the sovereignty of the people expressed by theories such as those which Mr. Hall Caine develops in the opinions and person of his hero, David Rossi.

ATTACK ON THE INFALLIBILITY DOGMA.

And now as to the essential attack on the infallibility dogma which is undoubtedly contained in the "Eternal City." Infallibility is the logical expression of one of the root principles of the Catholic Church. It is the very essence of authority. The infallibility of the Pope is, according to the famous decree, limited to questions of faith and morals. It is not pretended that the Pope is impeccable as well as infallible. But Mr. Hall Caine, adopting the same method of reasoning as that which is used in relation to the temporal power, shows that immediately you bring the infallibility dogma into relation with temporal sovereignty you surround it with dangers which threaten its extinction, that you can no more limit the infallibility than you can the temporal power. Therefore he holds that when Pius IX, failing to be a great king, set himself to become a great Pope and promulgated this dogma, he drove a nail into the coffin of the temporal power. The points involved are probably too many for discussion in this place, but briefly it may be said that no Pope can hold a temporal sovereignty without bringing the infallibility he claims in morals to bear on his rule.

[Continued in December.]

Rev. Dr. E. G. Rawson, Richfield Springs, N. Y., sends us his idea for a combination church calendar, contribution envelope holder, etc., that is unique. We have placed it in the hands of the manufacturers, and hope to carry out his idea.

Religious Review of Reviews.

Conducted by J. NEWTON BROWN.

[Note: This is the first appearance of the department, which was requested by a large number of our subscribers.]

Rev. G. Campbell Morgan, who was the principal speaker at the Northfield meetings last summer, is expected to deliver a course of lectures, during this month, at the Moody Bible Institute, in Chicago. The subject of the course will be "The Crises of the Christ."

When we remember that sacrifice is the measure of love, and that where goes the money there goes the heart, it gives us new hope to read that the annual expenditures for the churches and benevolent institutions of the world now amount to over eleven hundred million dollars. What a power Christianity has become!

The last number of the Missionary Review has an interesting account of "The First General Council on Bible Study and Foreign Missions," which was held at Silver Bay. Prominent among the speakers were Luther D. Wishard, at whose suggestion the meeting was held, Prof. E. I. Bosworth, and Rev. Harlan P. Beach. Says Dr. Creegan, who writes the account of this meeting: "So great was the enthusiasm of those who shared in this delightful and spiritual council, that it was decided to hold another at the same place next year."

Often that which is serious has a side that is just a little amusing. It was altogether fitting that the patriotic editor of The Missionary Review of the World should say something about the death of the president. But one has to smile when, in turning the leaves of that excellent magazine, he finds the news item "President McKinley Assassinated," directly under the heading, "General Missionary Intelligence."

It seems incredible that Americans now live four years longer than they did only ten years ago, but this fact is established by the last census. Among the causes of this remarkable lengthening of life are probably improved methods in medicine and surgery; more careful inspection of food by the government; the reduction of slum districts in cities by the removal of unsanitary tenements; rapid and cheap transit, permitting many city workers to live outside of the cities; and the diminishing of intemperance, especially at the South, by the spread of county prohibition. But, whatever its causes, this lengthening of life stands for a vast increase of happiness and opportunity. It means the possibility of placing on a more secure basis every enterprise that requires time and sustained effort. To Christian workers it is a fact of tremendous significance.

Under the title of "The Christian Method of Uprooting Anarchy," Rev. H. A. Schaffler, of Cleveland, tells in The Congregationalist for October 5, of the excellent results of "missionary work for our large and growing Slavic population, of which we have not less than a third of a million Bohemians, one and a half to two millions of Poles and 100,000 Slovaks." One of these, a Pole, who is a converted anarchist, is now pastor of a Congregational Polish church of sixty mem-

bers, in Detroit. The additions made last year to Slavic churches, which have been gathered in eleven states, amounted to more than eleven per cent. of their membership. Says Mr. Schaffler: "Many souls saved, hopeless drunkards reformed, wretched homes transformed into little Edens, worldly young people changed into active, self-denying Christian workers and missionaries (Bethlehem Church, Cleveland, has given twenty to be missionaries) are the seal of God's approval on this work. Such results in less than twenty years should mightily strengthen the faith of Christian patriots in the power of the gospel to reach and transform the whole unevangelized part of our population of foreign parentage into the best of Christians and citizens."

New plans for the promotion and improvement of Christian work have been adopted by two of our schools of the prophets. Beginning with the present month, Union Theological Seminary will give regular instruction to Sunday school teachers in New York and neighboring cities, as churches may arrange for it, in the English Bible and in pedagogy. Sunday school teachers' diplomas will be conferred upon those who complete the courses of study. At Yale Divinity School a director of religious work has been appointed, whose whole business will be to supervise a system of practical religious work by the students, and make it as effective as possible. This work will be done in New Haven, where the students will assist pastors and mission workers. Hereafter whatever financial aid the students receive from the seminary will be earned in this way.

During the last few weeks three prominent religious leaders have laid down their work. The oldest of these was the veteran Bishop Whipple. While toiling among the Indians, his noble spirit and well-earned success won for him a national reputation, and he was one of the American preachers who were gladly heard beyond the sea in Westminster Abbey. The Interior says of him: "The decease of Bishop Henry B. Whipple, of Minnesota, takes out of the Protestant Episcopal church the rarest incarnation of missionary spirit which it has possessed in the past two generations. With the fiery zeal of an apostle he plunged into the work of uplifting the debased and drunken red men. His consecration and enthusiasm make his life one of the finest pages of inspiration which a young man can read out of recent history." At his funeral two score Sioux Indians sang a Dakota translation of the hymn, "Asleep in Jesus," and two dozen Chippewas sung in their own language, "Jesus, lover of my soul."

Another of these religious leaders was William C. Gray, a Presbyterian layman, who has been for more than thirty years the editor of The Interior. In his nature "strong, yet sympathetic," in his manner "brusque and yet tender," in his writing keen, frank and fearless, he made a deep impression upon those

who came within the circle of his influence, and built up one of the brightest and best of our religious newspapers. When he expected "within a few hours to glide off the stays like a launching ship, and be afloat on the wide ocean of eternity," he sent a message to his contemporaries of the press, saying, "I call back most cordially, God prosper and bless you all."

The third of these leaders, who, although he had not passed beyond middle age, was Dr. George T. Purves, pastor of "the largest Presbyterian congregation in the largest American city," the successor of Dr. John Hall, of New York. He was a preacher of rare consecration and spiritual power, and one who possessed a remarkable influence over young men. He once said: "I never go into the pulpit without thinking that it may be the last time that I shall be permitted to preach, and I must present the gospel message each time as if it were my last opportunity." Where are the men prepared to take the places of these fallen heroes?

A GLANCE AT MISSION FIELDS.

The most serious setback to missionary work this year has come, not from the Boxer uprising in China, but from the war of two professed Christian peoples in Africa. Missionaries are getting back to their work in North China, and the gaps in their ranks are being filled by recruits. But in Central China the work has gone forward without interruption. Dr. Griffith John, of the London Missionary Society, in making a tour of the missions under his care, found large congregations everywhere, and a great many wishing to unite with the churches. When he went to Hankow, forty years ago, there was not a Protestant convert in Central China. Now in the chapels of Hankow and two neighboring cities, as many as ten thousand people hear the gospel every week.

In India there are not a few whole communities breaking away from heathenism and avowing themselves Christians. A missionary writes to the London Missionary Chronicle that these mass movements toward Christianity "are taking place in almost every part of India."

Naturally the thoughts of Americans turn oftener to the Philippines, where they expect the gospel to follow the flag. Dr. Geo. F. Pentecost, who has just resigned his pastorate that he may devote the rest of his life "to evangelistic, missionary and the more general work of a minister at large," expects soon to go there to have, for a time, the general supervision of the Presbyterian missions. The missionaries will be greatly assisted by the five hundred young men and women who sailed from San Francisco, not long since, to open schools for the benefit of our Philippine wards.

A CHRISTIAN MOVEMENT OUTSIDE OF THE CHURCHES.

Dr. A. E. Dunning, editor of The Congregationalist, who spent some time in England last summer, gave in his paper a graphic description of "The Pleasant Sunday After-

noon and Kindred Movements in England." Many among the laboring classes there, who are still "in sympathy with Christian truth and living," entertain such a prejudice against the church that they will have nothing to do with it. So they have contrived a substitute for the church, which is known as the Pleasant Sunday Afternoon. This organization holds religious services, on Sunday afternoons, in halls. These services, which are usually conducted by laymen, consist of Scripture reading, prayer, an address, and music. Much use is made of orchestras. The address is frequently made by a lay leader, who teaches a Bible class on Sunday morning, and makes "pastoral" visits during the week. The organization includes a book club and a mutual insurance club. The payment of a penny a week entitles a member to the use of a library, and the payment of another penny entitles him to a weekly stipend in case of sickness.

These societies have the general equipment of a church, but are without creed or sacraments. Their motto is, "One is your Master, even Christ, and all ye are brethren." Those which are most successful have, as their aim, "to win men to belief in the Fatherhood of God and the brotherhood of men." Already they number about seventy in London, and they are spreading throughout England. They succeed in bringing many within reach of the gospel and become in other ways a power for good. And they can teach the churches some practical lessons.

"SURFACE WORK" IN REFORM.

There is a great deal of common sense in the article from Rebecca Harding Davis, in *The Independent*, on attempts to reform people without religion. She says: "In the club houses established for women and men there are books, music, pictures and games. All these are vaguely supposed to be levers which will lift the vicious poor man to a higher level of being. . . . In the majority of these clubs and entertainments all religious influence is prohibited in the fear that 'the men and women will be scared away by it.' . . . Now, amusement or social ambition never kept a man or a woman from the grog-shop or brothel when they wanted to go to them. You cannot fight liquor and lust in the soul with magic lanterns or even by clean clothes and nice table manners. . . . You do not uplift the poor factory girl or the workman by amusing them or teaching them literature or the habits of educated people, unless you go below this surface work and put into their souls a great living purpose which will leaven their thoughts and actions. The old Methodist gospellers, who tried to convert the soul of man—to turn it to God and away from the devil—had found the secret. . . . The world holds now, as in its first day, the same man, the same God, and the same devil, and in the soul of every one of us is the old cry—'What shall I do to be saved?' The answer to that question is the help which every man wants. Without it our charity, which works through guilds, clubs and settlements, is like Roland's horse: 'The horse is a perfect horse; it has but one fault. It is dead.'"

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No. 11.

The Man Who Runs.

"The hireling fleeth because he is an hireling."—John 10: 13. ✓

This is one of those heart searching declarations of Jesus that goes straight home to the roots of the matter. It is a striking picture. A sheep owner has hired a man to herd his flock of sheep, and so long as there is no danger, and no need for him to exert himself, or risk anything by fidelity, he gets along all right; but there comes a day when a big mountain wolf comes down, out of the higher hills, toward his flock. Then the test comes. If the owner of the sheep had been there, he would have fought the wolf off, even at personal risk; or, if the herder had been an honest, faithful man, one who did his work in a noble spirit, who cared more for the consciousness of having done his work well, than for the wages he received, he, too, would have given fight to the wolf. But he is not a man of that stripe. He is not herding sheep because he likes it; nor because he cares anything for his master, or for the safety of the flock; but solely because he wants the wages. And so, when he sees the wolf coming, he runs as fast as he can and gets out of the way. Of course, the sheep will be scattered, and some of them will be mangled and torn and devoured; but what is that to him since his own precious carcass will be left whole?

We may apply this story everywhere. In the essence, it means this: that a man will run from his duty if he is that kind of a man; if he is not doing his work, whether it be what men call common labor, or what they term noble and sacred employment, with a high devotion to his master, or with any noble ideal for his own conduct, he will run when he sees the wolf of trial, or persecution, or trouble coming. He will run because he is an hireling. He will run because he is doing his work selfishly.

We may see in our message the tremendous importance which Jesus attaches to the conversion of the soul. He declares that a man must be born again out of the old nature of the hireling. The man who does not do his work for love's sake, who has no keen sense of devotion to God, must be born out of this nature into the new nature, then he shall feel about God, and man, and work in the same way that Jesus did. You could not run Christ away from his duty, because he cared more for pleasing God and saving lost men and women, than he did for any personal comfort. He saw the wolf coming, but did not run. He knew that the cruel fangs of the wolf would fasten on him, and end in his death on the cross; but he went straight toward the wolf with a smile on his face. You and I will have the courage and heroism to do the same thing when we have his nature and spirit.

THE WOLF NATURE.

It is idle for us to undertake to live the Christian life in a worldly spirit. The Rev. E. Payson Hammond has a little parable about a young wolf who said to his mother: "How I wish, mother, I could be a dog, and then I would not go hungry as we sometimes do now; for I have heard that dogs get food every day. How can I learn to be a dog?"

The mother wolf replied: "I will tell you. Go tonight to a farmer's house where there are children, and do not bark sharply—let the children play with you. You will soon forget that you are a wolf."

When night came, the little wolf crept near to the farmer's door. The farmer picked him up, saying, "Here is a little wolf I found on the door step."

The children all ran to see him, and treated him as if he was a puppy dog that had come to stay with them. The farmer told his neighbors that he had found a young wolf; the children said, "It is a beautiful little puppy dog."

One day the farmer brought a weak lamb into the house. The children fed it, and it was soon ready to run about and play with them. All the time the farmer kept his eye on the young wolf which was now getting pretty large, and the children said: "Father, Lupus is almost big enough to take care of the sheep!" "Yes," the father said, "he might eat up some of the lambs instead of taking care of them." He put the lamb back in the fold.

That night the young wolf did not sleep well. He thought of the weakly lamb in the fold, and he found his way to where the sheep and lambs were gathered; he sprang over the fence and caught the lamb. He killed the poor thing and ate it. He dared not go back to his master and the sweet-faced girl who fondled him when he was so small. Off in the distance he heard the barking of the wolves, and away he ran to join them. After all, he had a wolf's nature instead of a dog's, and found himself more at home with wolves than with children.

We have in this simple story an illustration of what Christ meant when he spoke about men who have an outward appearance that is as docile as a lamb, but who are at heart ravening wolves. After all, it is the heart that counts, and in the great tests of life, we may be very sure that if the selfish hireling spirit is in us we will desert our colors under fire.

CLOTHES DOESN'T CHANGE NATURE.

The inner nature will come to the surface under provocation. I have heard of a lady who thought pigs were very nice if they were kept clean. One was given to her. She made a little dress for it and taught it some nice tricks. It used to follow her about, and the boys and girls were glad to see the little animal. One day she was going past a deep mud hole, and the pig broke away from her and went down into the deep mire. The clean clothes were nearly spoiled. She fished out the pig and had him washed and dressed again; but his nature was the same, and at length she got tired of taking care of him in that way. She said, "He is a pig, and never will be anything but a pig."

This story is often illustrated in human life. If we are going to get rid of the selfishness that makes it impossible that we shall do noble and splendid things for God and humanity, we must have the renewed nature. Paul understood this when he said that any man who was in Christ became "a new creature in Christ Jesus." That pig with clean clothes on, was, after all, nothing but a pig, and his nature led him to the mud-hole; the young wolf, though it was treated like a pet dog, and tried to look like one, still had a wolf's heart, and though for a while it acted like a dog, in the end the wolfish heart had its way. Oh, my friends, what are we at the heart? That is the great question of life. And it is worth asking, for God is able and willing to take the most discouraging case, and renew our hearts, and give us a new spirit. He tells us in Ezekiel, "A new heart also will I give, and a new spirit will I put within you. I will take away the stoney heart out of your flesh, and give you a heart of flesh."

When a man has the new spirit which causes him to look at life from the same standpoint as Jesus Christ, he will be honest, and noble, and heroic, just as surely in secret or in small matters, as he would in the greatest deed with the gaze of the whole world upon him.

SPURGEON'S HELPER.

The story is told of a butler who served in the establishment of a great earl who lived in Scotland, and had there a country residence. The butler had under his charge a splendid pantry where all things belonging to such a department in a great house were stored away when not in use, and where, arranged on the shelves, was kept the silverware belonging to the house. As the earl was a very observing man, he noticed at one time that a wonderful change had taken place in the manners and conduct of his butler, which he had not been able to account for.

On a particular occasion, a distinguished nobleman, with a few other guests, was dining with the earl. Just before finishing the dinner the nobleman noticing the extraordinary cleanliness and brilliancy of the silver, said to the earl, "Where did you ever get such silver?"

The earl answered: "It is my butler who has given it such unusual polish. He is a strange man. Come into the pantry with me and look at my reserve silver."

They stepped together into the pantry, and the butler was there. After the nobleman had admired the arrangement, the nicety, and the brightness of the silver vessels, he turned to the butler and asked of him, "Why did you take all that pains?"

"Well, sir," said George, "I will tell you. I became a Christian and joined the church, and I was thinking, and thinking how I could best please the great Master. It occurred to me that I might do it by trying every day to do my work better than I had ever done it before; and that is what makes the silver so bright and clean."

There is a very interesting sequel to this story. The nobleman who was visiting the earl, was a friend of Mr. Spurgeon, and when he went to London, he told him of the incident, and thought it a remarkable result to be produced by becoming a professed follower of Christ. Spurgeon was so greatly interested in the story that he sent a trusted friend all the way to Scotland to see if he could not persuade this butler to come to him in London and be his helper in Christian work. The butler came, and years afterwards, Spurgeon bore testimony that this man brought more people to Christ and into his tabernacle than any other of his workers. Spurgeon used to call him his "hunter," because he exhibited the fidelity, the persistency, and the thoroughness which appear in the successful chase.

Let us not fail to get the message God would teach us by our theme. Every one of us are shepherds in our way. God has given us duties to perform, and ever and anon we shall be tempted to be traitors to the work he has entrusted to us. The wolf will come. We shall hear his howl on many a dark day. We shall see the gleam of his white and cruel teeth. What we shall do in such a case, will depend upon the spirit that controls and masters us. If we are only hirelings, and are living without any high and lofty confidence, without being animated by any reverent devotion to God and loving trust in Christ, we shall run in that trying time. No man can afford to risk standing in his own strength. Peter tried it and failed shamefully, but when he repented and was forgiven by the Lord Jesus Christ, and in the new spirit went forth to his noble work, he was as brave as a lion. No wolf ever saw his heels again. You and I can conquer in the same spirit.

A MOTHER'S LOVE.

Isaiah 66: 13; Jer. 31: 3; I John 4: 19.

Down in Texas a middle aged man was convicted of stealing and sent to the penitentiary for a long term. After he had received his sentence the sheriff announced that he would take him to the state prison the following morning, and at the appointed time the

sheriff, with a string of convicts, handcuffed together, was at the station waiting for the train. While the crowd sat in the depot a little old woman in black, with a face in which the fingers of sorrow had pinched great furrows, appeared at the door. She looked at the string of prisoners intently, then a light of recognition came over her face. She stepped up to the group of unfortunates and laid her hand on the arm of a big, coarse fellow with a heavy red moustache.

The man turned and looked at the little woman. "Mother," he exclaimed. That was all. Big tears came into his eyes. They did not stay there, but crowded one another out to chase down the rough face, red now with shame. They ran into the big moustache and off the end of it. Then he recovered himself. The little woman was not crying—people get sometimes beyond that.

"What—are—you—doing—here?" the big man sobbed.

"I came, my son," said the little woman with furrows in her face, "to see you off."

"To see me off?" The man was dazed.

"Yes, Henry, when you was such a little boy that you had never been out of the home yard alone, I went to the gate with you the first day you ever went to the store by yourself. I watched you the three blocks of the distance until your chubby feet carried you into the little country store your father kept. Then when you were six, and started for school, I went to the gate with you again, and told you how to act in the school room. You went away on a visit when you were ten, and I went to the depot with you and your uncle, then, and I kissed you good-bye before the cars started."

Now the tears are flowing from the big man's eyes.

"Yes," and the little woman sighed a bit. "Then you got to be sixteen, and wanted to go to St. Louis. It was hard to part with you, but we did it—your father and I—and I went to the little depot with you and kissed you. You remember, don't you?"

The other prisoners were interested now, and the sheriff took in every word.

"Then you were married, Henry. I went to see you bound by law and God to that sweet, dear Mary, who is now—"

"Don't—don't!" almost shrieked the big man.

"Yes," the little woman went on, unheeding, "and now, you are going away again, and I must kiss you. The train is coming, Henry; kiss your old mother."

The sheriff had not moved. Ordinarily he would have told the man to move on. But he waited now. The big man bowed and tried to hide his manacled hands.

"Kiss me, Henry," the old lady repeated. The head moved lower, and the big red moustache almost covered the little face with the furrows on it.

Then the gang started to the train. As the cars began to move, the little woman stood on the platform. She caught a glimpse of her big son through the car window. She waved a little black-bordered handkerchief at him. "Good-bye, Henry," she called out feebly, and then, through force of habit formed when she sent her little son to school, she murmured, "Be—be a good boy."

One of that gang of prisoners told afterward that the little scene in the depot was a greater punishment to each man there than his respective term of imprisonment.

What infinite meaning is wrapped up in that wonderful declaration of Scripture which declares that God will comfort us "Like as one whom his mother comforteth."

The Life is the Light.

"In him was life; and the life was the light of men."—John 1:4. ✓

Life baffles us in our most profound science. We do not know what it is or how to describe it; but there is about it a deep charm. A fine diamond is very beautiful, but the healthy imagination, which can behold the green field or the yellow waving of the harvest sheaves, finds still more charm in a grain of wheat, for it has life.

The most wonderful thing said about Jesus Christ is that in him was life. That was the glory of his personality. He was and is the fountain of life. He inspired people who came in touch with him. It was like coming in contact with an electric battery. It refreshed them. It exalted them. It inspired them. It gave them a new insight into life and into themselves. The woman who talked with Jesus at the well of Samaria went back to her friends in the little town and said: "Come, see a man which told me all things that ever I did." Of course that was an exaggeration, and perhaps if she had been called upon to narrate the special things Jesus had said to her she would have found it hard work to remember them. But she had come in touch with the living battery of life. It had thrilled her through and through. It resurrected all her sins and made them seem loathsome and horrible. It revived her fainting soul to believe that goodness was possible to her. It lifted her out of the charnel-house of spiritual death into which she had been degraded and set her on a plane high enough for the breezes of heaven and immortal hope to fan her brow.

Paul saw Jesus but for a moment on the dusty highway at noon, but it was like meeting a lightning flash as it pierces its forked way athwart the face of a thunder-cloud. It stirred Paul to the center of his being. It shocked him out of his self-conceit. It electrified him with a vision of the new life of fellowship with Christ which was possible. And his proudest testimony, after many years, when standing before King Agrippa, was, "I have not been disobedient unto the heavenly vision."

Christ stood at the grave of Lazarus with such divine vitality that when he said, "Come forth!" the dead man arose in his grave-clothes, and came forth. But even that is not so great an exhibition of life as has been witnessed a thousand times in the story of Christ's work in the world. It is spiritual vitality which the world needs most. The eloquent W. H. H. Murray graphically pictures what we have all seen again and again—a man out of whom had gone all heavenly resemblance and in whom all rudeness, coarseness, profanity, and worldly lusts were incarnate. There was no pressure that inclined him downward to which he did not yield. Had his soul been of stone it could not have been less responsive to the divine solicitations. There was not a function in him which was not petrified on its heavenward side. There was not a capacity in him that did not, so far as righteous action goes, lie dead. Well, one night, while he was lying on his bed, Jesus Christ, in the shadow of the darkness—not violently, but still as the stillness around and above his bed, more dreadful, perhaps, because of the stillness; perhaps more gentle because of it—drew near to this dead soul; breathed on it once, gently took his hand, and said, "Soul, arise!" and that dead soul felt strange currents run through all its veins until the frozen current melted, ran, became warm, began to throb, and life came into it—life to stand, to move; and that dead soul arose, and stood before the Lord, and then, full of rapture, bowed down and worshipped. And afterward that man lived a life that took knowledge of all God's mercies, a life as innocent as the birds that has no beak to pierce and no talons to wound, life that never claws or strikes and can only sing; a life as innocent as the little stream that has no deep, dark places in it, into which children can fall unawares and be drowned, but which runs clear and cool, shallow and safe, content to minister to the roots of flowers that fringe it, and be drunk up by thirsty cattle and weary men. What changed this man's life? What transformed, illuminated, electrified, revitalized him? He had found Christ. He had found the fountain of life. He had found him in whom is life, and whose life is the light of men. It was the new Christ-life in him that made the difference.

CAUGHT AND TAMED.

John Newton was a reckless, slave-hunting sinner when he met Jesus Christ. Almost as suddenly as the change came in Paul, he ceased to swear and scoff and hunt slaves, and began to pray. Twenty years later he was in London, praying and preaching and overflowing in good works. On Sundays he preached to rich bankers and titled ladies. On week-day evenings he would sit on a three legged stool in his blue sailor jacket and open up his rich experiences and wise counsels to the poorest and most wicked who came to visit him. "I was a wild beast on the coast of Africa once," he used to say; "but the Lord Jesus caught me and tamed me, and now people come to see me as they would go to look at the lions in the Tower." What they went to see in John Newton was the Christ who had conquered him and lived in him.

Now the great message I wish to impress on our hearts is that there is only one real light that counts for the world's illumination, and that is the light which shines from the inner spiritual life. The world burns many superficial candles, but they are only poor shams. Christ is the light of the world because in him is life. And if you and I are to be—as he said we were to be, in our own places—the light of the world, we, too, must have that same divine life in us. If we have that life in us, we shall not even seek to make our light shine; we shall not need to worry about it; we shall just go on living our natural selves, and to use Christ's words, "Let it shine."

THANKSGIVING IN TRAVELING.

A gentleman was recently traveling in Switzerland. He had stopped at a great hotel where many titled and wealthy people were at that time guests. While he was looking over the company at breakfast he noticed two German women. They were bent with age and dressed in quaint, old-fashioned, black garments. Their gray hair was neatly brushed down to form a sort of curtain on either side of their faces, and they wore black silk gloves the fingers of which were a little too long. But their faces! They were as much alike as two crab-apples growing on the same twig, and their color was also that of small wrinkled red-cheeked apples. Only a dew-besprinkled apple has ever sparkled so brightly as did the eyes of these little old women. Their heads were close together, bent over an old-fashioned purse made of colored silk and beads, which held coppers at one end and more valuable coin at the other. They were discussing what fee they could afford to give the waiter, and the traveller could not help overhearing the remark, "Oh, but let us give him a franc. The coffee was so hot, and the rolls so crisp, and the butter so fresh. And as we are having such a good time, we might as well make somebody else happy. We can spend a little less on our own dinner." A little glove came off; a trembling little hand, with the knuckles swollen as if from rheumatism, dipped into the beaded purse, and the franc was laid on the table, somewhat apart from the money with which the breakfast was to be paid for. And as the youthful waiter came to gather in his own, two wrinkled, rosy faces laughed up at him, and his pour boire was handed him with a delight that was pleasant to see. Our friend listened to them as one said, "It is four hours till the train goes." They were evidently to take a slow train which had a fourth class, by which you travel cheap and in which there are no seats. So they sat, their happy eyes taking in all that was going on, and their old hands nervously moving. "Just look at the French lady," whispered one. "Look at her pearls. Look at her footman; and that must be an English lady, reading. How pale she looks! Yes, that comes of living in a country where there is always a fog.

But, oh, how interesting, how beautiful it all is! Much more so than one might expect from anything we have read about it." They snuggled together and whispered awhile, and then they got up and toddled out, one carrying a leather bag on her arm and the other holding a brown paper parcel.

Two hours later our friend stood at a fine point of vantage to get a glimpse of the snow-crowned chain of Alps which frames the lovely picture of the plain of Basle. And up into the silence came two thin voices, quivering with age, and the two little women, still dressed in musty black, toiled upwards to where he stood. "Yes, here we are," said one, hot, pink, and panting; "and O Matilda, O look! those are the Alps!" No painter could portray them as they stood there in the morning light, gazing with enraptured faces upon the white hills far away. They folded their small hands instinctively over their old shawls worn in a point after the manner of many years ago, and for a long time they never spoke a word, but looked and looked. At last one turned to our traveler and asked, timidly, if he spoke German, and if so would he tell them something about the mountains. He began to talk with them and point out the great peaks and had his reward as one of them took her thick handkerchief out and wiped the tears from her eyes and told him they had saved for many years in order to come once for a week to Switzerland and see the Alps before they died. And suddenly, as they stood there, a shaky little voice began to sing an old German hymn, a paraphrase of David's great psalm, which begins, "I lift mine eyes up to the hills whence cometh my help." Our friend declares that he has heard many splendid hymns sung in the region of the Alps, but never one like this, that expressed in its thin uncertain quavers the humble gratitude of a poor, little, old woman at the fulfillment of the dream of a lifetime.

And then they were so grateful for his kindness that he must lunch with them. Their little sandwiches of grayish bread and their bottle of sugared water formed the lunch. But the sauce was more delicious than any French chef could have produced. The little old women were as happy as children. Again and again they exclaimed, "Oh, how good God is to let us see all this!" And before they began, and after they finished, they folded their little old hands a moment in silent prayer. "If we were millionaires," one of them said, "we could not be better off."

Our friend went to see them off in the fourth-class carriage that afternoon. He bought at the flower-stand a little bunch of gentians and pinned them on to the rusty shawls. The dear old souls were full of wonder and delight. They said: "It is like Paradise, and may God bless you for all your kindness to us." And the train carried them away.

Now what was it that made them different from the grumbling, discontented, fretful people one meets so often in travel. It was the life that was in them. In them was life, and the life was the light that illuminated conversation and face and spirit and gave them the beauty and glory of heaven. All the earth would be God's Paradise if men and women everywhere had that same life in them.

CHRISTIAN'S FACE LOTION.

A Hindu trader in Kherwara market once asked Pema, "What medicine do you put on your face to make it shine so?"

Pema answered, "I don't put anything on.

"No, but what do you put on?"

"Nothing. I don't put anything on."

"Yes, you do. All you Christians do. I have seen it in Agra, and I have seen it in Ahmedabad and Surat, and I have seen it in Bombay."

Pema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine: it is happiness of heart."

Brothers, we have no right to go the way of life bearing Christ's name without the Christ-light in our faces, without the Christ-spirit in our deeds, without the Christ-charm in the atmosphere that breathes forth from our daily lives. This life is for us. It is possible to every one of us. We have only to open our hearts that Christ may come in and dwell there. We have only to abandon ourselves completely to be the temple of God, and Christ will live in us. Then we shall know what he meant when he said, "Because I live, ye shall live also."

Fate Knocking at the Door.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20. ✓

Christ is the arbiter of spiritual destiny. To know him, to have him for a guest in the heart, to sup with him at the table in daily fellowship, is to know the living presence of goodness and truth. Where Christ dwells evil skulks away, envy and jealousy vanish, and impurity cannot abide. Hence it is no fanciful word to say that when Christ comes knocking at the door of a man's heart it is fate that is knocking for admittance. And no one ever reaches this highest destiny until he comes to know this sweet and familiar fellowship with Jesus Christ which is outlined in our text.

YEARNING FOR THE SEA.

A modern writer of fiction tells an interesting story of natural history concerning the northern reindeer. It seems that on those far-off plains, at a certain season, a hundred

miles from the sea, in the midst of the Laplander's village, a young reindeer will raise his broad muzzle to the north wind and stare at the limitless distance for the space of a minute or more. He grows restless from that moment, but he is yet alone. The next day a dozen of the herd look up from the cropping of the moss, snuffing the breeze. Then the Laps nod to one another, and the camp grows daily more unquiet. At times the whole herd of young deer stand and gaze, as it were, breathing hard through wide nostrils, then jostling each other and stamping the soft ground. They grow unruly, and it is hard to harness them into the light sleds. As the days pass, the Laps watch them more and more closely, well knowing what will happen sooner or later. And then, at last, in the northern twilight, the great herd begins to move. The impulse is simultaneous, irresistible; their heads are all turned in one direction. They move slowly at first, biting still, here and there, at the bunches of rich moss. Presently the slow step becomes a trot, they crowd more closely together, while the Laps hasten to gather up their last unpacked possessions, their cooking utensils, and their wooden gods. The great herd breaks together from a trot to a gallop, from a gallop to a breakneck pace, the distant thunder of their united tread reaches the camp for a few minutes, and then they are gone out of sight and hearing to drink of the Polar Sea. The Laps follow after them, dragging painfully their laden sledges in the broad track left by the thousands of galloping beasts a day's journey, and they are yet far from the sea, and the path is yet broad. On the second day it grows narrower, and there are stains of blood to be seen; far on the distant plain before them their sharp eyes distinguish in the direct line a dark, motionless object, another, and then another. The race has grown more desperate and more wild as the stampede nears the sea. The weaker reindeer have been thrown down and trampled to death by their stronger fellows. A thousand sharp hoofs have crushed and cut through hide and flesh and bone. Ever swifter and more terrible in their motion, the ruthless herd has raced onward, careless of the slain, careless of food, careless of any drink but the sharp salt water ahead of them. And when at last the Laplanders reach the shore, their deer are once more quietly grazing, once more tame and docile, once more ready to drag the sled wherever they are guided. Once in his life the reindeer must taste of the sea in one long, satisfying draught, and if he is hindered he perishes. Neither man nor beast dare stand between him and the ocean in the hundred miles of his arrow-like path.

We have in that fierce thirst of the reindeer for the Polar Sea a figure of the yearning of the human heart for the water of life; for that high and satisfying portion which we may only find in Christ, our Savior, who, in so many ways, comes knocking at the door of our hearts. Sometimes this yearning is greater than at other times. Sometimes the land breezes of the world take away from our nostrils all breath of the salt sea of immortal hope. But again and again it will come to us, and without it we shall never have real peace. Nothing that this world has to bestow can ever give perfect rest or satisfaction to the immortal spirit that is in man.

BUSINESS NOT SATISFYING.

A gentleman relates how several business men who were accustomed to handle large interests met recently, and were discussing their affairs. Finally one of them said: "Well, for my part, I do not get satisfaction. This doing of business is all well enough, and it has its pleasures as well as its successes; but, after all, it does not seem to me to contain a rational end of life." "Exactly," said another. "And what we want is an adequate life purpose. It has always seemed to me that religion ought to furnish such a purpose; but, so far, it has done little to help me." A third said: "I want a church where I can go and be inspired—washed out of the every-day, common things, and get a glimpse of that which is lasting. Yes, sir, we are making a big failure in this matter of business success." A fourth added: "It doesn't satisfy. When a man has a million, he wants ten millions, and then a hundred millions; and when these fellows cannot amass any more, I am afraid a great wave of suicide will set in, out of a total disgust of life on that line." "There certainly is a sort of life that does not end in mere business routine," said the first speaker. "I get glimpses of it enough to know that there is a reality, a substantiality, somewhere. What I want to know is myself and my relation to the Everlasting. Is there a road that widens out forever into better thought, better hope, better will?" Then these men who had been speaking to one another out of their hearts, agreed to get together once a week and talk the matter over. Now it is easy to see that those men, like the reindeer of the north, had caught a breath from the immortal sea, and there was in them the deep thirst for the living waters. Christ was knocking at the door of their hearts. To open the door and let him in would give peace to all such souls. No church can do you any good unless you make the church a genuine place of fellowship with other men and women who have the same fellowship with Christ as that to which you give yourself.

This figure which Christ uses gives a very clear and unmistakable suggestion as to what he ought to do to any man who has not yet admitted Christ to the open fellowship of his heart and life. To become a Christian is no vague and unreal thing. When a visitor stands outside of your door and knocks, your privilege is plain. It is for you to go and open the door and give him welcome if you wish him to come in. Now Jesus declares that that is his attitude toward your soul. You say, "I wish I were a real and sincere Christian." Very well, it is all in your own hands. He is knocking at your door. Rise up and open the door and bid him enter. You say, "I have always admired Jesus, and there are

times when it would take a tenderer word to express my feelings toward my divine Lord and Savior." Then why don't you tell him so? Why don't you tell other people so? We are like the old Puritans, oftentimes, about the expression of our love toward Jesus. They were afraid to tell their wives and children that they loved them, and many a heart bled in the deep silence. I suppose there was many another young maiden like Priscilla who felt like saying to her John Alden, "Speak for yourself, John!" as the silent fellow sat dumb by her side. Many people are like that in spiritual matters. They do not give utterance to God or to their neighbors concerning the feelings of their hearts. I have seen men and women who seemed to be waiting, getting no joy, no peace, no comfort out of their thoughts of God and heaven until, suddenly, they were constrained to utter what was really in their hearts, and Christ came to their table and they were glad.

Do you remember that beautiful scene in the morning-time by the little Sea of Galilee, when, after the night's fishing, Christ called his friends to come to the shore and have breakfast with him? And after the breakfast Christ asked Peter if he loved him. The hungry heart of Jesus longed for the response, as a lover asks his beloved over and over again for assurances of love; as a mother asks the little child for love's sweet answer. And Peter vowed he did. And Christ asked again and again, until at last Peter blurted out, "I do love thee, and thou who knowest all things knowest that I love thee." Peter never denied his Lord after that. It is this open recital of love which will establish you in the service of the Lord.

LOVED WHEN GOOD OR BAD.

Another lesson is suggested to us by this persistent knocking of Jesus at the door of our hearts. It is the lesson of the patient persistence of God's love. A father who was wise in the care of his children once overheard an older child say to the youngest in a threatening tone, "You must be good, or father won't love you." Then the father called him to himself, and said, gravely and tenderly, "Do you know what you have said? It is not true, my boy, not a bit true; you never made a bigger mistake, my son. I don't love you because you are good. There are lots of good lads. But I love you just because you are my own little son. If you grow up to become the worst man, I shall love you with a love that will break my heart, but I shall love you still. I don't love you only when you are good. I love you because I cannot help loving you. When you are good I love you with a love that makes me glad, and when you are not good I love you with a love that makes me sad." "Is that it?" said the boy. "Then I will be good, father." God's great love for us is like that. We may sin against him, but he does not cease loving us. We may turn from him eternally, but he still loves us with a love more tender than a mother knows for her child. Oh, the hardness that makes us fight against God's love.

STRUCK GOD.

One of the daughters of Nathaniel Hawthorne was fond of inventing and repeating stories. One day she told her brother of a very naughty child who gradually became naughtier and naughtier, until at last, as the culmination of her wickedness, she struck God. Alas! how often God is struck! The cruel soldiers of Rome struck Jesus with their whips until the blood ran down over his shoulders, and the mob struck him in the face, but that was a little thing compared to the strokes you give him when with all your knowledge of his sacrifice and love you keep him outside through the years, knocking at the door of your heart, and will not let him in.

But perhaps some timid, sensitive soul is feeling tonight like this: "I would let Jesus into my heart, but I have nothing with which to feed him; my life seems so narrow and so little, my thoughts are so unimportant, if Christ were to come to sup at my table I would be ashamed, there would be so little there that would please him." O my friend, if that is the way you are feeling you have much yet to learn of the goodness and the love of Jesus.

TEA PROVIDED.

Mr. Thomas Champness tells of an old lady in England who lived in a lodge on a fine estate. She had been in the service of an old countess, but she was past work. In the lodge she lived and was a great favorite with the countess and her family, and they came sometimes to have tea with her. One day she got a letter saying, "We are all coming to tea." She was at her wits' end. "Oh, dear!" said she, and she went into the pantry, where she found a crust of bread, one bit of bacon, a spoonful of tea, and one lump of sugar. "What shall I do?" she asked. She came back and picked up the letter again and saw at the bottom in brackets the word "over." She got to the window, turned over the letter and saw this: "P. S.—We shall send on a man with a basket of provisions when we come." "Oh," said she, "you are welcome now." That is just exactly the state you are in when you say, "I would like to be a Christian, but I'm afraid I could not hold out. I'm afraid it would not last long, and Christ would soon be disappointed in me." My brother, my sister, Christ brings all the provisions along when he comes to sup with you. What there is for you to do is to open the door of your heart, confess him publicly as your guest, let him in; he will bring the needed faith and repentance and pardon; it will all come with Jesus. Rise, up, and open the door tonight!

The Devil's Bait-Stick.

"Lest Satan should get an advantage of us: for we are not ignorant of his devices."—2 Corinthians 2: 11.

The devil sets traps for men's souls, and he baits them with infernal ingenuity. No man is in so great danger of being taken into one of these snares of the devil as the one who is proud and self-sufficient and imagines there are no such things as man-traps into which he may fall. I used to know a great many of the old trappers in my boyhood on the frontier along the Pacific Coast. The cunning of those men was always a great wonder to me. They would go into a neighborhood where the beaver and the mink were abundant, and literally honeycomb every stream and path with traps, and yet they would do it so carefully that the beaver would never discover their presence. With still more cunning Satan traps for men. The marvel of it is that though the Scripture says, "In vain the net is spread in the sight of any bird," men will see the net spread, they will see other men caught in it, watch their convulsions as they struggle to get away, hear their cries of horror and remorse, and later see them carried to their burial, the acknowledged victims of sin, and even while they look on will be themselves caught in the same trap.

One of the most successful baits which the devil uses on his bait-stick to catch the men and women of our time is that of the habit of taking stimulants. And I know I can hardly speak the words but what some will say, "Will he never give us a rest on the subject of temperance?" Ah, how gladly I would give the subject a rest if men would only quit walking into the devil's trap of strong drink. If I spoke about this subject in proportion to the number of times it is impressed upon me by broken-hearted mothers, by anguish-stricken wives, and ruined men and women, I would speak of it far more frequently than I do. So far as a preacher's observation can go, as the sins of men are forced home on him, for every man broken down by any other sin ten men are caught in the snare of strong drink and forever engulfed.

AGE NO PROTECTION.

Neither is this a trap which catches boys and young men and young women only. Multitudes of men middle-aged and past are caught in it. An eminent English minister has spoken of the "dangerous years" of a man's life as not those between sixteen and twenty-five, as is commonly supposed, but as those between forty-five and sixty. The idea is so contrary to the common opinion as to be quite startling. We have been so long accustomed to think of the early period of human life as one of peril that the thought of peculiar danger in middle life, or in old age, strikes us as an exaggeration. But there is much of truth in it. Most sins come from thoughts that have long nestled in the imagination. The devil traps more men through the imagination than in any other way. Men who have reached middle life without falling into outbreking sin, though they have often had the disposition to do it, frequently get reckless and off their guard as middle age passes, and are drawn into the devil's traps which could not ensnare them in their youth. I knew a man who never touched strong drink until after he was fifty years of age. And yet in less than ten years from the time he took his first social glass at a public dinner he had ruined a large business, broken his wife's heart, shamed his sons, and died in an insane asylum, to which he had been taken after a spell of delirium tremens. No man or woman is safe who touches strong drink. And if any of you are being drawn into its toils, I wish I could show you the depths to which it will naturally and easily lead you.

DRUNKENNESS IN A MIRROR.

I know the personal story of a man in the middle West who inherited large wealth and always lived a moral life until he was thirty-five years of age. He was then drawn into politics, and the peculiar temptations surrounding him led him to become addicted to the habit of strong drink. The habit grew on him, and he continued to drink for fifteen years. In those years he wasted a fortune of three hundred thousand dollars. At fifty years of age, he came home one night drunk, and fell down an embankment near the house, and skinned his face until it was much disfigured. He spent the night in drunken sleep, and the next morning was haggard, but sober. When he looked into the mirror as he was dressing, he started back in amazement at his face.

"What did that to my face?" he inquired of his wife.

"Oh," was her reply, "you came home drunk, as usual, last night, and fell down the embankment, and tore the skin off it."

The man looked at his face for a while in awful disgust. Never before had he seen his drunkenness in this light. Then he turned to his wife, and said, as he lifted his hand to heaven, "If that's what a man does when he gets drunk, God helping me I'll never touch liquor again!"

From that day his decision was absolute, and he lived a noble and pure life. He lived thirty-seven years longer, an honorable sober-minded, God-fearing citizen, and died honored by all. What a striking illustration of that wonderful figure of Saint James when he compares the word of God to a mirror! If you would see the deadly character of the sin of taking strong drink, or of any other sin, you must come and look in the mirror of God's Word. If you will look into that perfect law of liberty, you may find with the divine help power to free yourself of your sin and to escape from the snare of the devil.

The bait-stick of Satan's snare is often adorned with brilliant and charming, but dangerous, associations. Many a young man never thought of taking strong drink, or of touching cards to gamble, or of betting on the races, until at the club, or at some political society, he was brought into touch with people who did these things, and with whom he thought it was for his interest to stand well. Nothing is more important to any one than the choice of associations. The old proverbs, "A man is known by the company he keeps," and, "Birds of a feather flock together," are suggestive of the great truth that no man or woman will long stand out against the influence of the people with whom he or she continually associates. And so it is that many young people go into social gatherings or clubs for perfectly innocent purposes, and find after a while that they were to them the devil's traps because of the personal association which undermined their moral principles. Beware of your associations!

I want to speak of another bait used by the enemy of souls that keeps a great many men and women out of heaven. For lack of a better phrase I will call it negative morality. Many people, having been reared under religious influences, have never been able to throw off altogether those early convictions, and they hold a peculiar attitude toward the Christian church. They attend its services; they sing its hymns; they listen more or less reverently to its prayers; they are entertained by its sermons, and yet they never rise to a personal, positive decision for Christ, which would mean their personal salvation. The devil's bait for them is to lull them into a sense of security; a feeling that they are so closely associated with the church that it is nearly as good as if they were Christians.

CHURCH-GOERS' "ROUNDERS."

A fisherman tells this story: He had gone with a friend for a day's fishing. The river was very low and clear, and the only chance was in crouching behind rocks and hiding themselves. Suddenly, as he bent down, absorbed in his work, not a sound about him but the tinkle of a waterfall and the brawl of the shallows, there came a faint bleat at his side. He looked over the rock, and there was a sheep standing deep in the water. He called to his friend, and together they lifted the poor beast out of the stream, up over the deep bushy bank. To their unutterable disgust, it instantly turned and flopped into the water again. They lifted it out once more, and this time took care to take it away far enough to be safe. At once it began to walk, but only went round and round.

"What is the matter with it?" asked the fisherman.

"Oh," said his country friend, "it's got the rounders, something the matter with the brain; they think they are going on, but they are always going around."

Now a great many people who attend church are like that. The only difference is, there is something the matter with their hearts instead of their heads. But the action is just the same; they think they are going on, but they are always going round. If any of you hear me who are in this condition, I pray God that the Holy Spirit may rouse you from your lethargy to action.

"AWAKE IN CHRIST."

A great artist was once employed to paint the picture of a very beautiful child. It was a family of wealth. The father of the child was an infidel, the mother a Christian. After much study and research, it was decided that the picture should show the child asleep in prayer. The artist, of course, must catch the scene from an actual service in which the child should fall asleep during an earnest, faithful prayer. Evening after evening he visited the mother and child in their family worship, the father also being present. At length the opportunity came, and when the mother's sweet petition to God was closed the child was fast asleep, kneeling by her mother's side. In this position they remained for some time, until released by the artist.

The next evening the artist visited the family again, but this time his countenance wore a troubled look. Said he: "I cannot make the picture complete unless the immediate surroundings are shown, and especially the mother must be painted."

"The picture shall be complete," said the father, "and you would as well also put the mother in the scene."

Time wore on, and the painting was being developed. But meantime a strange feeling of loneliness crept into the heart of the father. Something, too, of the attitude of worship, and the listening to those sweet petitions from his wife's lips, had been used of the Holy Spirit to illuminate his conscience, and it seemed to him that it would break his heart to be shut out from that little group. Feeling thus, he visited the studio of the artist, and expressed the desire that he might also be painted in the picture in the attitude of prayer, kneeling with his wife and child.

"No," said the artist, "it is too late. You would either add to or take from, and that must not be."

"Add to or take from," the man repeated to himself that evening as he heard his wife's prayer.

"Asleep in Prayer" hung long on the walls of the rich man's palace, and again the artist was called, but this time to a Christian home. That evening the father prayed, and even to this day hang upon the walls of the ancient palace two paintings—"Asleep in Prayer," the mother and the child, and "Awake in Christ," a group of father and mother and a young lady, while under the picture is this inscription: "You will either add to or take from."

I am sure that some who hear me ought to receive this as God's personal message. You have had Christian training and Christian friends, and yet Satan has ensnared you into the net of inaction, so that there is great danger that despite all your opportunities and privileges to become a Christian you will finally fail. Put your salvation beyond question this very hour by making an honest and public confession of Jesus Christ.

An Angel's Opinion of a Preacher's Duty.

"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."—Acts 5: 19, 20.

Peter and his friends had been thrown into the common jail because of their fidelity in preaching the gospel of Christ. They spent the night there in prison, but as the morning dawned the angel of the Lord came and threw the prison doors wide open and said to them, "Go, stand and speak in the temple to the people all the words of this life." They obeyed the command and went forth to speak the message to the people. Their experience was a grand preparation for their work.

None of us craves suffering and hardship, and yet no man can ever do his greatest work as a messenger of Christ until he has completely surrendered himself to the great mission. So long as any man or woman is taken up in thought with the manner in which the message shall be given, with the applause or honor or emoluments that may come from the giving of it, it is impossible that the message itself shall have free career to run and be glorified. We must die to self before we can be perfect ambassadors of the Lord Jesus Christ.

DOWN THROUGH SELF-SURRENDER.

Rev. F. B. Meyer relates that when he was in Canterbury Cathedral, many years ago, before the recent alterations were made, he had visited the floor of the church, and the sacristan asked if he wished to see the crypt. The reply was that he would see all there was to see. The man said, "You will find the way down there." Mr. Meyer discovered that there was a circular hole in the floor and an iron railing and a spiral staircase. But it was so dark, and the smell was so great, that his heart misgave him, and he wished he had not said he would descend. But he did. He put his hand upon the railing, and went round and round, and every time he put his foot down he did not know where it was going to rest. But there was a step, and down he went until he came to the bottom. He looked under the church, and at the far end a wide door was open into the cloister garden, and the fountain was playing and the water flashing in the light of a June day, and the flowers were clad in all their loveliness and fragrance. But he had to go down through the darkness to get into the garden. So it is only by going down in self-surrender and sacrifice itself that we shall get into God's spiritual garden, so that we shall be able to bring the fragrance of the Gospel to the people.

DEAD TO SELF.

A most interesting story is told of Tauler, who was one of the great orators of his time. He was a man of marvelous eloquence, and whenever he preached in the great cathedral the building was crowded with listeners. Across the mountains from Switzerland, Nicholas came to hear him. He sat amid the crowd and found his way to Tauler afterwards, and said, "I want to confess to you."

"Certainly," said Tauler.

But after the first confession he thought it was he who needed to confess to Nicholas. Tauler told him his life was a failure, and that beneath the outward splendor there was a hungry need. He had not found the center of rest, and he said, "What must I do?"

"You must die, Herr Tauler."

"Die?" said he.

"Yes, you will never get the true sense of power till you die to your own."

For a year the pulpit missed him, and in his cell he was stripping and emptying himself of his own learning and eloquence that he might become as a little child again. Then he went back to his pulpit, and the cathedral was crowded. But five minutes after he started preaching he broke down and buried his face in his hands. And the people, as they passed out disappointed, said the great preacher was spoiled. He began then to talk simply to the poor people who gathered around him, and soon the fame of those sermons began to spread. They were wonderful sermons of the heart that lifted men out of their sins to the saving Christ—sermons that will never die.

This is a message not to the pulpit only, but to every man and woman who would bear witness for Christ to others. You must go through the prison-house of self-surrender before you can come out with the angel's benediction on your head to speak God's message to the people.

There are two phases of this opinion of the angel about a preacher's duty to which I want to call special attention. The first is that he sent them forth to "speak to the people." They were not sent to the rulers; they were not sent to the scholars; they were not sent to the rich; they were not sent to the poor. But they were sent to speak to the people—all the people, rich or poor, ignorant or scholarly, high or low. We need to lay em-

phasis on that in our own time. There is always the danger that the church will get away from its great mission, and appeal to certain veins or strata of society only. There are churches to which only rich people go, and very rich people at that. Others would not feel comfortable. There are other churches where only scholarly people are attracted, no others would enjoy the ministry. There are other churches which are cursed from their dedication by being called missions or chapels, distinctly branding them as for the poor alone. Now all this is foreign to the great mission of the Gospel of Christ. If you ask me, Has not the rich man a right to worship God in his own kind of a church, meeting only the kind of people who live in the same plane of wealth and luxury as himself, I answer, Certainly, he has the legal right to do so, but he does so at his soul's great loss. If the church where he worships is a Christian church, and it is Christ whom he follows, then the poor and the rich ought to meet together in it on a common level as men and women, as children of God, as the brothers and sisters of Jesus Christ. And the rich man loses beyond all our power to estimate who does not in his worship of God come into brotherly contact and fellowship with people in every walk in life. Do you ask me, Has not the scholarly man the right to a church where the Gospel shall be preached in such a learned way that its discussions shall interest his trained and scientific mind, my reply is, Certainly, he has the legal right. But the man of learning, no matter how vast his stores of knowledge, needs as much as anybody else, for his soul's good, for the rounding and enlarging of his manhood, to come in close personal contact in his spiritual life with men of simple faith and loving discipleship to Christ. It is not good for the rich man to be alone; neither is it good for the poor man to be alone in his worship. And it is certain that many of the doubts and suspicions that produce such sore trouble in the labor world would disappear like morning mist before the sun if all class distinctions were abolished from the Christian churches of the country, and in the church of every town and city of the land the rich and the poor met together in a common fellowship to worship God. Let us see it with clearer eyes than ever, that the mission of the Christian preacher and the Christian church is to the people of the community—all the people, good, bad, and indifferent; all the people, rich, well-to-do, and very poor; all the people, from the "four hundred," through all the grades of society, even to the man or the woman that has lost all self-respect; all the people, God's people; people for whom Christ died; people who love and hate and hope and fear and struggle; people who have all the possibilities known to the human heart within their bosoms. This is our field, and we must not circumscribe it by the loss of a single man or woman or child. The world has many in its grasp, the flesh has a grip with its lusty fingers on others, and the devil is seeking after all of them. But they are all God's children, and we are sent to speak to them—what?

And here comes in another suggestion by the angel concerning a preacher's duty on which we need to lay the emphasis. The angel told Peter to go and preach to the people "all the words of this life." What I want to fasten on your thought is that our religion is for this life. Most students suppose that the angel meant them to understand that they were to speak about this life of the Spirit which Christ had emphasized. Well, we will find no fault with that, but the fact still remains that the Christian life has first of all to do with this present world in which we are living. I am sure there is too much setting of our religion aside as a sort of annex. Have you noticed that most hotels which have an annex do not really have it annexed. The annex is usually down the street a block, or across the street. Well, a great many people keep their religion like that. They don't keep it in the same building where they cook and eat and trade and sleep. It is an annex for eternity. When this life is full and running over and done with, they think will need the annex; and so they pay taxes on it and keep it in order for emergencies. Now that is not the Gospel idea of our religion. It is a religion for this life. If this life is all right, heaven will come in the regular order. Many men want to go to heaven without taking into consideration whether they would fit the place when they get there.

BE WORTH KNOWING.

A young girl who was eager, ambitious, and restless for many things, once heard two sentences that transformed her life. They were these: "Would you be known? Then be worth knowing." In a flash she saw how cheap an ambition hers had been, and how selfish. Who was she, to long for the friendship of high souls? What had she to give in return for the treasure of their lives? In humility and sorrow she prayed again, no longer that she might be known, but that in God's good time her own life might grow strong and beautiful that she might prove worthy of all blessings that were given her. Thus as the years went on she was ever lifted into nobler and higher fellowships.

Tell me what your religion is doing for you now, and I can predict what it will do for you hereafter. You need not think that a religion which does not keep you from being cross and surly and suspicious and envious and dishonest now in this life will be worth anything to you in eternity. It surely will not. The first fruits of religion are here.

"Well, have you got any religion today?" asked a Christian friend of a shoemaker somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God!" said he in reply, as with an extra pull he drew his thread firmly to its place. That's the kind of religion we want—a religion which makes a man do the best possible work right where he is.

PULPIT POWER AND ELOQUENCE—See Page 117.

Introduction by ARTHUR T. PIERSON.

Man has yet to learn the majesty and might of the tongue.

We have never yet adequately weighed the value of words or measured their power for good or evil. Hobbes tersely said the difference between man and the lower animals consists "rationale et orationale"—in the gifts of reason and speech.

"The words of the wise are as goads;" and God has singularly used the tongues and pens of wise and good men, during the century past, to urge His people on to new, higher, holier endeavor.

The volume which these words introduce is an attempt to select some hundred sermons or addresses of the nineteenth century, each by a different speaker, which the compiler deems worthy to rank among the words which, spoken on great themes and grand occasions, have moved the Church and the world, and influenced the great onward march of God's elect host toward the goal of history. In making this selection there has been an unusual endeavor to be fair, impartial and liberal in spirit. Some eighteen or twenty scholars and divines on both sides of the sea have been consulted, as well as practical preachers, and the list is the result of this consensus of opinions. It covers for the most part discourses in the English tongue, because mainly for English readers. All may not agree with the compiler and his counsellors in their selection, and probably no two, even of the most intelligent of the readers of the volume, would make the same choice and form the same list. But, taken as an approximation to the best hundred, which is all that any such compilation could be, there is something worth careful study in this group of sermons.

It may not be improper for the writer to premise that of the hundred names here mentioned, he has himself known forty; and that of the hundred discourses here mentioned, he has heard more than thirty and read about double that number; so that there is the better opportunity of forming at least a fairly intelligent judgment upon their merits and desert as to the high rank here accorded them.

One of the most conspicuous features of this list is that it presents the greatest variety alike of topic and of talent; and it is particularly helpful and encouraging to observe how power is both awakened and exercised in different ways. These hundred sermons might be classified under perhaps twenty heads in order to bring out this unique and interesting characteristic of variety.

First, we have a class of sermons, suggested by great occasions, such as a missionary anniversary, or a political crisis, or a world crisis—like Robert Hall's discourse on "Modern Infidelity," prompted by that French Revolution that shook the very fabric of society, or Edward Irving's before the London Missionary Society. Henry Ward Beecher was never so great as when a great crisis in affairs moved him to exert all his strength. Some men are like Sampson—they only shew their full gianthood when there are gates of Gaza to be lifted from their hinges or pillars of Dagon's temple to be thrown down.

A second class of sermons were begotten of a great theme. Some mighty conception of truth and duty, some overwhelming vision of God and grace, of history and destiny—had the framing of the structure of speech; as in John M. Mason's mind when he saw in the preaching of the Gospel to the Poor, the crowning work of Messiah's mission and of the Church's imitation of her Master, or as when Matthew Simpson discoursed of the Resurrection, or Roswell D. Hitchcock forecast the Final Triumph of Christianity.

A third class of sermons exemplifies, on the contrary, the fact that a great discourse may owe its origin to a seemingly trivial incident, as when Chalmers, riding on a stage coach, asked the driver why, as he turned a sharp curve in the road he whipped up his leading horse, and was told that it was to "give Jim something to think on till he got by a big white stone at which he always shied." Chalmers went home and wrote that marvellous exposition of the "Expulsive Power of a New and Mightier Affection" that shews every man that what he needs is something better to think of till he gets past the temptation which lies in his path. Doubtless John Caird's "Religion in Common Life" owed its suggestion to some little incident which revealed the need of piety in the most minute and commonplace matters.

A fourth class of sermons illustrates how a wide range of learning, theological and literary, may prepare a man to use pen and tongue with the power of a skilled master. Take as examples, Edward A. Parks, who, in discoursing of the Atonement, brought the accumulated treasures of a life of study to his enrichment of thought and style. Joseph Cook, on the same theme, revealed the vast resources of a big brain in which the learning of ages was stored like honey in cells. Canon Liddon, in his sermon on the Holy Ghost, condensed into an hour the researches of a lifetime.

Another group of sermons illustrates the genius of intellectual and spiritual insight. Some men are seers. They look at the Word of God and it opens before them as though they had some strange secret key that unlocks apartments closed to others. Horace Bushnell was a man of this sort. His Unconscious Influence was suggested by the simple incident of Simon Peter's saying "I go a fishing," and the others saying,

"We also go with thee." How few would ever have seen that suggestion behind that brief, commonplace dialogue! Who equalled Frederick W. Robertson, however, for his wonderful power of reading and deep meaning into sacred words. John McNeil is not much behind in the same line. Yet again note the sermons which shew what power attends intensity of conviction and emotion. No man of the century more richly exemplified this than Alexander Duff. He swayed others because he himself was so profoundly moved. Even reporters ceased to take notes and found themselves leaning on their arms and looking up at the man who burned and glowed with his theme. They forgot their pencils in the charm and fascination of a man who was logic, rhetoric, and ethics all on fire. It was so, at times, with Charles G. Finney, who held men in the white heat of his own ardor and fervor and moulded them like iron out of the furnace on the anvil of his purpose. Pere Hyacinthe in the same way swayed the great crowds at Notre Dame.

Other sermons owed their power to their extensivity. From a wide field of facts they marshalled a host of witnesses that swept like a victorious army against both the prejudices and the apathy of hearers. Claudius Buchanan's "His Star in the East" was a mighty presentation of what the gospel was doing in the Orient in drawing even sages to Christ's cradle and cross. Krummacher could discourse on the crucifixion in a like strain, and Mark Hopkins impelled men to a right choice and a holy service by showing that the whole history of infidelity presents one series of disastrous disappointments and failures. Garfield said of him that to set on one end of a log with Mark Hopkins on the other would be to any man a liberal education.

An eighth class of sermons illustrates the permanent attraction of gospel themes. Nothing else wears. Spurgeon played on one string as Paganini did on his violin, but other preachers felt like going home and burning their sermons, as the campside fiddler smashed his violin when he heard the great Italian bring out of one string music he could not, out of four. Punshon proved the Healing Waters always drew a great multitude of impotent folk to God's Bethesda's porches. And Theodore L. Cuyler, in a long life, has vindicated the claim of the cross to its universal and perpetual drawing power.

Yet, again, this list of a hundred sermons shows us the power of a child-like simplicity of thought and utterance. J. Hudson Taylor rarely uses a word of more than one syllable. He has few if any of the arts of the rhetorician, speaks in a monotone and uses few gestures. Yet how he stirs men! Drummond was so simple and unaffected that he seemed only talking; his manner so quiet that he never raised his voice above a conversational tone, and betrayed no excitement. Yet few essays in English have ever commanded attention like his brief portrait of Love.

Some of these sermons evince again the wonderful effects of long brooding over a subject. It takes some men years to get ready, but when they are ready, they shake the world. William Carey was ten years preparing to preach that sermon at Nottingham which taught the Church to "Attempt great things for God, and expect great things from Him." When one hears W. G. Moorehead, the impression is made that the materials of his sermon have been all wrought in the quarry and the shops before they were brought to the place of building, and one hears no sound of tools in fitting them to their place. And so of Canon Melville and Canon Moseley. The preparation seemed always careful and slow. Some sermons exhibit the effectiveness of a concealed art. We are not to despise the graces of style. It is worth something to set forth truth in a forceful and winning way. Dr. A. J. Gordon was a man of singular fidelity to the gospel and marked singleness of aim. Yet one can but notice how he brought to his aid all the resources of language. He was specially master of antithesis. The most notable illustration is his contrast between legal conviction and evangelical conviction. The former, wrought by law and conscience, alarms the sinner by suggesting:

1. Sin as committed.
2. Righteousness as impossible.
3. Judgment as impending.

But the latter, the fruit of the spirit and the gospel, convinces of:

1. Sin as pardoned.
2. Righteousness as imputed.
3. Judgment as abolished.

F. W. Farrar's style exhibits every subtle attraction of the rhetorician; and R. S. Storrs was, in America, the master of every device that adorns a discourse, though he followed the architectural maxim, not to "construct ornament," but to "ornament construction."

Some men exhibit the startling, the abrupt, the spectacular, the grotesque—what, for want of a better term, is called the sensational. Joseph Parker heads this school. He has eccentricity mixed with genius. His idiosyncrasy borders on idiosyncraziness. Pathos at one moment, and something akin to bathos the next. Dewitt Talmadge, in America, astonishes an audience by scintillations that remind one of pyrotechnics. And Russell W. Conwell belongs to the same class. Witness his "Jolly Earthquake!" God has a place and sphere for all types of man.

Other preachers rise to a high level of dignity and majesty of utterance, and never descend from this high level. Above all men I have heard this was true of Alexander McLaren, the greatest living preacher, who in his long life of magnificent models of preaching has never uttered a frivolous word. There is always something that reminds one of an eagle's lofty, calm, imperial flight. When he perches it is on the mountain top. Dr. Storrs, in America, was his nearest counterpart, always dignified and stately, yet never affected or self-conscious. Timothy Dwight was a mighty advocate and loved great themes like the Sovereignty of God, and they befitted his massive mind. So of Tholuck, in "Gethsemane" seeking to enter into the sorrows of the Son of Man.

Not a few of these sermons owed their power to the great character behind them—the gigantic man behind the message. Phillips Brooks was not only a large man physically, but there was a mark of a great soul on all his utterances. Magnanimity is stamped upon them. John A. Broadus might well discourse of character building, for he was an illustration of his theme. And H. G. C. Moule, the new bishop—appointee for Durham—is a man whose every utterance is fragrant with the manhood of the man, who practices what he preaches.

Some others owe their power simply to the practical helpfulness of their messages. They are not great in learning or logic and are not masters of oratory. Yet they are most useful men. F. B. Meyer has had a wide ministry, and his discourse on "Spiritual Growth" is a good index of the work he does and why he is so acceptable. He is one of the Keswick speakers whose great mission seems to be to help men and women to become holy. Dr. L. A. Banks studies to bring men practical truth in illustrative forms. He is a great illustrator and master of anecdote. The same is true of Campbell Morgan, who loves to talk to men on matters that touch daily life, though he has no inferior mind or culture.

This reminds us of a class of sermons that owe their unique power to their timeliness. They are made and meant for the times. They have no odor of antiquity—no dead orthodoxy. They live and breathe with present-day messages. Theodore Christlieb studied men and their deepest wants and his words had a strange freshness like bread just from the oven. Charles H. Parkhurst is the great preacher of citizenship. He is largely studying the city life and the remedy for its corruption. As Christlieb met German rationalism, he grips the greed and vice of city politics. C. M. Sheldon aims to show how Christ's ethics fit today's moral and spiritual needs, and how men can follow "in his steps." So of Wilbur Chapman. A few preachers have exemplified the tremendous power of concentration. Alexander McLaren has exemplified his own motto—place one foot of your compasses in the Cross as a center and you may sweep over as wide a circumference with the other as your instrument allows. D'Aubigne was great because he kept close to the "Cross of Jesus Christ," like Paul. Christmas Evans, for the same reason, leads the Welsh pulpit. He was always treating the "Fall and Recovery of Man." So of Guinness and Mark Guy Pearse and Francis Wayland.

(SEE PAGE 117.)

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